

# Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION

VOL. X.—NEW SERIES, No. 261.]

LONDON: WEDNESDAY, NOVEMBER 13, 1850.

PRICE 6d.

IMPRESSED with the vast importance of diffusing as widely as possible sound views of the nature of the present Ecclesiastical Crisis, and of the duties it imposes on the friends of Anti-state-church principles, the Publishers of the "Nonconformist" beg to announce that they have reprinted the article "THE POPE AND THE PRELATES," which appeared in last week's paper, and may be had of them for distribution, One Halfpenny each; 2s. 6d. per hundred; or 20s. per 1000. This Tract may be ordered through any bookseller, or will be sent free to any part of the kingdom on receipt of a Post-office Order (payable to MIAALL and COCKSHAW) for 1000 copies. Office, 4, Horse-shoe-court, Ludgate-hill. Thirty Thousand copies have already been sold!

NATIONAL FREEHOLD LAND SOCIETY.—NOTICE IS HEREBY GIVEN that the FIRST ANNUAL MEETING of the Members of the NATIONAL PERMANENT MUTUAL BENEFIT BUILDING SOCIETY, commonly called the "National Freehold Land Society," will be held at the London Tavern, Bishopsgate-street, in the City of London, on FRIDAY, the 29th day of November, 1850, at 6 o'clock in the evening precisely, when members only will be entitled to admission.—By order,

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VOL X.—NEW SERIES, No. 261.]

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and towards Rome every variety of it will naturally and necessarily tend. The essential virtue of ritualism, as employed in *their* hands, is the ladder of Jacob from earth to heaven, whereby communication between the two is perpetually kept open. Faith in the Church, that is, in this clerical power, is the cardinal grace of Christianity—and, of course, the right of private judgment, and the use of human reason, are contemned as pestilent in their influence, and as leading men on the high road to infidelity.

Evangelicism, in the Church of England, is of a somewhat different and a much higher stamp. It makes individual salvation to depend upon the hearty belief of certain doctrinal truths, and maintains the spiritual virtue of rites administered by themselves to require some spiritual fitness in the recipient. But evangelicism does not surrender exclusive clerical rights. The clergy of the Establishment only are authorized to proclaim those truths with the belief of which salvation is connected—or to administer those sacraments which, under certain conditions, exercise virtue. The tendency of this school is to elevate their dogmas into a position above the range of inquiry, and to limit all spirituality by the boundaries and the peculiarities of their creed.

These two parties, then, are essentially opposed—and, what is more, irreconcilably so. The High Churchman sympathizes, for the most part, ecclesiastically, with the Tractarian, but his sympathies are modified by a thorough abhorrence of foreign domination. A priesthood with all the powers it can maintain, but deriving them from its own right, and exercising them in perfect independence—a *national* priesthood, subjected in nothing to an universal bishop—is their idea of the true Church of England.

Mark, now, the position in which these views place respectively the parties who hold them, in relation to the State with which they are allied. The Tractarians cannot, in consistency with their system, admit the soundness of the arrangement which places them under Royal Supremacy. They have been continually muttering their dislike of it, and occasionally have struggled to withdraw their necks from the yoke. The Evangelicals, on the contrary, find in the Royal Supremacy their chief safeguard, and in the authorization they receive from the State, their main distinction from others who teach precisely the same doctrines. They, consequently, seek to strengthen it by every means in their power. Just at the present moment, undoubtedly, they profit by the slavery to which they have sold themselves—for, there can hardly be a question, that but for the strong arm of law, they would have been ousted before this from the pleasant things they enjoy. But it is not in the nature of things that this advantage of theirs should be long-lived. The secular lord, to whom they do homage, and whose authority it is now their cue to maintain, has no natural sympathy with their spiritual intentions, and, at no distant day, political exigencies will put him and them, in regard to their main objects, into direct and hostile antagonism. They are now knotting the whip with which hereafter their own backs will be flogged. The High Church party, who are now helping them to maintain an indigenous against a foreign supremacy, will, when that end is regarded as sufficiently secure, join the Tractarians in seeking an ecclesiastical first ruler—and whenever this is obtained, Evangelism will be more or less peremptorily suppressed.

But throughout this contention between clerical antagonists, carried on with various fortune before the whole people of Great Britain, the questions turned up for discussion, are precisely the questions on which we are seeking to enlighten the public mind, and about the right aspects of which we wish to quicken the public feeling. It might have been otherwise. The conflict in the Establishment might have turned upon some point which we could not have associated in any manner with the work we have undertaken. As it is, contending ecclesiastics are rending up the down-trodden soil, on which we may sow with hope the seeds of truth. We derive very material assist-

ance from their quarrel. We get vivid illustrations of our principles, from the proceedings and the relationships of the rival parties. And as ours is mainly a work of tuition, this puts within our reach the greatest advantages. Into the rent made by antagonist factions, we may insert the thin end of our argumentative wedge, and as they repel each other, may by a repetition of instructional effort, succeed, in the end, in driving it fairly home.

A VOICE FROM WITHIN THE CHURCH.—A parishioner of Islington, who signs himself "A Member of the Church of England," has just published a reply to the pamphlet lately issued by the Vicar of Islington—"The Church in Danger." We extract one of several rather remarkable passages:—

No thinking man (he says) can deny that the Church, as an ecclesiastical establishment, is in danger. We live in a thinking age—the mind of man is making gigantic strides in science and the arts—consecrated error in each has been exposed and rejected, and with the book of God in their hands men will judge and condemn, as well in the Church as in the State, whatever is opposed to its principles or its precepts. You yourself admit that the Church "requires purification"—but purification from what?—from all that is contrary to the mind and will of God?—all that is a hindrance to the gospel?—all that savours of this evil world? Surely you will—you must—in the sight of God and as a minister of Christ answer in the affirmative. Then, let me ask is it nothing that the spiritual governors of our Church are appointed by the Prime Minister of the day, whatever his moral or religious character may be, whether he be a tractarian or an infidel—whether he favours the Church of England, or is determined to deal out to it a "heavy blow and great discouragement"? Is it nothing that a man so appointed should come before a holy God and declare that he is "persuaded he is truly called to this ministration, according to the will of our Lord Jesus Christ," and that the archbishop and bishops present should say to such a man, "receive the Holy Ghost," when it is notorious that, unless the person so appointed by a Whig Minister, were himself a Whig, and would vote as a Whig, or appointed by a Conservative Minister, were a Conservative, and would vote as a Conservative, he would not have obtained the appointment? Is it nothing that worldly and unconverted men, whose only qualification may be that they have a certain quantum of theological learning, many of whom hold erroneous, and even Popish doctrines, are ordained to be ministers of Christ and presented to churches in large and populous parishes and districts? Is it nothing that livings (as they are often rightly termed) and next presentations—in other words, the right to preach the Gospel and administer the blessed sacraments of the Church—are daily, openly, and notoriously sold as cattle in the market to the best bidder, though he may be a schismatic or an infidel, an extortioner or a drunkard, and that such characters as these have a legal right to present their sons and nephews, or any worldly-minded individual who can obtain ordination, to be the spiritual guides and instructors of the people?

## THE ANTI-STATE-CHURCH MOVEMENT.

### SOIREE OF THE ANTI-STATE-CHURCH ASSOCIATION.

The Soiree, intended as an introduction to the winter operations of the Anti-state-church Association, took place on Thursday last, at the London Tavern. More than usual interest was excited from an anxiety to hear the sentiments of the Anti-state-church party on the subject of the Papal bull, which it was taken for granted would form a prominent topic. The company began to arrive at five o'clock, and, at about a quarter of an hour after, tea and coffee were served in the side rooms, which for nearly an hour were filled with groups of people in animated conversation. Before half-past six the large room was filled, and by as respectable an audience as we ever remember to have seen within its walls. The following gentlemen were on the platform or in its immediate neighbourhood:—Thomas Thompson, Esq., of Poundsford Park, Samuel Morley, Esq., Dr. Cox, Edward Swaine, Esq., Joseph Spicer, Esq., Rev. W. Brock, Rev. W. Forster, John Scoble, Esq., William Edwards, Esq., Rev. R. S. Bayley, Charles Gilpin, Esq., Edward Miall, Esq., Dr. Oxley, Rev. W. Baker, Rev. D. Thomas, of Stockwell, Rev. J. H. Hinton, J. F. Bontems, of Hemel Hempsted, Rev. W. Mirams, of Chisell, Rev. G. B. Thomas, of

Islington, J. Carvell Williams, Esq., Rev. F. Neller, Rev. R. Hamilton, of Barbican Chapel, H. R. Ellington, Esq., Ebenezer Clarke, Esq., Rev. W. P. Williams, Stafford Allen, Esq., Dr. Epps, Rev. Chas. Williams, and Rev. David Price, of Denbigh.

The proceedings were commenced by the Secretary reading a letter from J. H. Tillett, Esq., of Norwich, expressing his deep regret that a return of the illness from which he has lately been suffering rendered it impossible for him to travel to town to preside at the meeting. He had pleasure in proposing that Samuel Morley, Esq., who had that morning consented to occupy his place, should be the Chairman of the evening. He also stated that Messrs. Harrison and Griffin were prevented attending by engagements.

Mr. Swaine having seconded the motion, it was carried amid much cheering.

The CHAIRMAN said: There is no one, my friends, in this room to-night who more sincerely regrets than I do the absence of Mr. Tillett—a gentleman who, whether we consider his hearty attachment to the principle which is the basis of this Association, or his consistent and unflinching support of every movement having for its object the extension of civil and religious liberty, would most appropriately have filled the post which I shall have great pleasure in doing my best to occupy in his absence. I trust that my own unhesitating acceptance of the invitation of the Committee to do so, will be regarded as an earnest of my attachment to the principle, and of my hearty confidence in those on whom devolves the carrying on of the business of the Association [hear, hear]. Under ordinary circumstances, I should have been well content to call upon the Secretary at once to read a statement which he has prepared; but there is something so peculiar in the state of the times in which we meet, that I shall take leave to occupy your attention for a moment or two. To my own mind, the object we are seeking to accomplish is a religious object [hear, hear]. I am a Dissenter because that book which I regard as the book of God tells me I must dissent—because I consider the system against which the operations of this Association are directed does dishonour to Him whom we regard as the Head of the Church [hear, hear]. It is with this view that I am specially anxious that in commencing what is called another campaign, special prominence should be given to the points on which the public mind is peculiarly sensitive. With reference to aggressions on the part of the Pope, about which we are hearing so much, I confess that I have little fear myself [hear, hear]. If there is any ground of fear, it is in the essential rotteness of that system, that ecclesiastical system, which is called the Established Church [cheers]—the system at whose invitation, distinctly at whose invitation, it may be said, all that is occurring has been brought to pass. There is a large amount of religious feeling in this country on this subject; and it is to that I am exceedingly desirous that the addresses which are to be delivered in various parts of the country should have special reference. I am quite aware there are political and other aspects, both numerous and important, connected with this subject. But the strongest arguments, I believe, and the best, will be those which are the least personal, and most directly based upon the inspired word; and so do I believe there is no organization existing at this moment on which so serious an obligation rests as upon the British Anti-state-church Association [hear, hear]. I trust I may not be misunderstood in these remarks. I can say truly, I have rarely met with any statements put forth by this Association to which I have not been able to give my earnest adherence. But I know there is a large number of Dissenters not so adherent to it; and it behoves the Committee so to make their arrangements as to secure as much as possible the adhesion of those who are attached to their principles, but may differ in some of the details in which they carry on their operations. With these thoughts, which I throw out in the most friendly spirit [cheers], I beg to call on the Secretary to read a Report from the Executive Committee.

The Secretary then read the following:—

The Executive Committee have much pleasure in again meeting the friends of the Anti-state-church Association at the period of the year for resuming its more important labours. Congratulating them on the fact that it has entered on the third triennial term of its existence, with sufficient proof of past usefulness, and the most hopeful omens of future progress, the Committee proceed to make a brief statement of those plans to the carrying out of which this meeting may be considered as introductory.

Attaching great importance to the oral exposition of their principles, as being best adapted to stimulate the public mind, they propose to arrange, as far as practicable, for holding public meetings and for delivery of lectures throughout the kingdom, and, with that view, to send deputations from their body to the principal towns.

North Wales has already been visited by the Secretary, who has attended a series of meetings, the successful character of which has attested the growth of public feeling in favour of the Association in that locality. Mr. Kingsley has, also, for the last three weeks, been lecturing and attending meetings in Essex, Suffolk, and Norfolk; and next week Mr. Miall and the Rev. J. Gordon, of Coventry, are to visit the more important towns in the West Riding; and Mr. Burnet, with Mr. Kingsley, Norwich, Yarmouth, and Bury. Following on these tours will be one to the North of England, embracing Northumberland, Durham, Cumberland, and Westmoreland; and, during the remainder of the season, Lancashire, Leicestershire, Northamptonshire, Warwickshire, Derbyshire, Nottinghamshire, Devonshire, Cornwall, Gloucestershire, Wilts, Somerset, Hants, Staffordshire, and Lincolnshire, will be taken in succession. It

is also intended to convene a number of meetings in the counties surrounding the metropolis, and to make effective arrangements for the metropolis itself; and should time and the means and agency at the command of the Committee permit, to include the principal towns in Scotland and South Wales.

To accomplish the work which the Committee have thus marked out, will obviously involve much labour, expense, and responsibility, and will, also, require the energetic co-operation of their friends in the various localities, and, particularly, of the Local Committees and Registrars, and of those who, by their public advocacy, can render them the most valuable support. They wish the conviction to be felt, and to make a due impression, that the present is a time more propitious for the thorough indoctrination of the public mind on the subject of State-interference with religion than has occurred during the lives of the present generation, and that the golden opportunity should be seized for producing, by effective agitation, an amount of deep and earnest conviction which, before the lapse of a very lengthened period, shall become absolutely irresistible. It is actuated by this feeling that they are anxious to multiply the popular assemblies convened by the society, and it is in such a spirit that they hope to be sustained by the exertions of others.

The Committee are, however, sensible of the importance of also adding to their labours in another direction, and by the diligent and skilful use of the press to deepen the impression produced by other agencies; and to make their influence felt by minds which have hitherto been unable to reach. They believe that the time has arrived when the Association may, with safety and advantage, adopt larger measures than have hitherto been within the compass of its means, and not confining itself to the issue of tracts, may publish works of a more important as well as a more general and attractive character. In this department there is a wide field which has yet to be occupied. History, biography, narrative, school-manuals for the young, and works of entertainment and instruction for the family circle, may all be made to render effective service as vehicles for the inculcation of sound ecclesiastical principles. There are thousands who have no taste for controversial writings, or to whom they would be altogether unsuitable, but who may be led to form correct views, and to appreciate great truths, by coming in contact with them in an indirect form, in the history of the past, and in the lives of memorable men; in the attractive guise of the sprightly story, or elucidated by the telling anecdote and the vivid illustration.

The need for such a class of works must be acknowledged, even by those who manifest no anxiety for the attainment of the object sought by this Association. The Dissenting parent, who would educate his children in the principles of Christian liberty, is now frequently obliged to put into their hands books in which those principles are misrepresented or maligned; or which are altogether silent respecting those truths, for which he wishes to find a lodgment in their minds. It would, surely, be conferring a boon on such, to supply them with a class of books which, while equal in point of cheapness and literary merit to any to be obtained elsewhere, would impart, in a pleasing shape, correct information on ecclesiastical questions. And, not in the family only, but in the school-library, in the mechanic's reading-room, and in the cottages and homes of thousand of our rural and middle class population, would such works find a welcome and a perusal; and would thus gradually create an atmosphere of public opinion, in which Church Establishments could not long continue to exist.

One other circumstance may be adverted to as giving increased importance to these views. The Establishment itself has, within the last few years, evinced skill and address in the handling of purely literary weapons greatly surpassing that of its opponents. It has had its literary corps, who, to the newspaper, the magazine, and the review, have added the specially written tract, the fascinating fiction, the book for the young, charming by style, and attracting by embellishment; and the poem or ballad, appealing to the traditional prejudices by which the Establishment is mainly upheld. Why should Nonconformity be wanting in the ready use of all legitimate appliances for the successful advocacy of its views? or a cause so rich in historical and personal recollections, intimately associated with our national incidents, and appealing to the highest feelings of our nature, be prejudiced by neglecting the minor mental characteristics of the age.

Influenced by such considerations as these, the Executive Committee have, after due deliberation, resolved upon taking steps for such an enlargement of the publishing department of the Association as will include the issuing of cheap and popular volumes of the description alluded to. With that view they have, conditionally, engaged the services of a thoroughly competent editor, whose time and energies will be devoted to the maturing and execution of their literary projects, and by whose labour, and that of an efficient literary staff, they hope to form an Anti-state-church Library, in which all classes shall find something adapted to their special use.

The Committee reserve the details of the proposed scheme until approbation of its general character has been expressed in a practical form: viz. by the raising of the amount of capital required for carrying it out. They consider it of essential importance that the pecuniary means already at their disposal, and which are now mainly applied to the sustenance of their platform operations, should not be entrenched upon; and that, therefore, the entire sum necessary to make the proposed experiment with safety and success—and which they estimate at from £1,500 to £2,000—should, by a special effort, be at once placed at their disposal. On no other terms can they, with a regard to the stability of the Society, enter upon such an enterprise; and in appealing to its friends, as they are about to do, for donations to form a "Publication Fund," they rely with confidence on the obvious advantages likely to result from the adoption of the proposed plan, and also on that warm attachment to the Society's principles, of which its existence and growing strength afford satisfactory evidence.

The Committee do not think it necessary to lengthen this statement by referring to topics of less importance, which have already, and will still occupy, their attention in relation to the great work before them. When Parliament shall re-assemble, they hope to make complete arrangements for a general petitioning of the House of Commons—a mode of action which was partially

adopted during the last session; and they will also watch, as they have done, the movements of the Government and the Legislature in matters ecclesiastical, in order to expose, and, if possible, defeat, any attempts which may be made to strengthen or extend the State Church system. On all hands are there indications of excitement and agitation, which will demand the thoughtful attention and the vigorous exertions of those who are attached to the all-important principles to which that system stands opposed. May they never be found wanting at the post of duty or of danger, or prove unworthy of the success to which their hearts aspire!

The CHAIRMAN intimated that a number of sentiments, instead of resolutions, had been drawn up; that six or eight gentlemen were engaged to address the company; and that condensation would therefore be desirable. He then called on

The Rev. W. Brock to move the first sentiment: "The support of the religion of love, by such means only as love prescribes.—May the maintenance of Christian institutions, by the physical force of the magistrate, be speedily abolished as the anomaly and disgrace of the age." He said: I never accepted an invitation with greater pleasure—not to speak, but to speak briefly. There is no man here who regrets the absence of our friend Mr. Tillett more than myself—perhaps there is no man in the room, well-manned as it is, that has had such acquaintance with him. I have seen him when he was not applauded as he would have been to-night—when certainly he had not the smiles of female friends greeting him; for they were afraid, not of him [laughter], but of coming near the parties who surrounded him; though he blended with his earnestness, fortitude and discretion—qualities not often blended, especially in a cathedral town [hear, hear]. It will be a dark day for that part of England when he is laid aside—only He who has raised up him would probably raise up another. This is certainly a most ominous day for our meeting. Cardinal Wiseman arrives to-day [laughter]. I confess that does not at all frighten me as it does some people [hear, hear]. I believe this is a quieter day than for some time past. That letter of Lord John Russell's this morning has given them a quietus. They think they are quite safe since Lord John Russell has written to one of the bishops. I pity the cause alarm about which can be quieted by a letter from a Prime Minister at this time of day [hear, hear]. The agitation that could be tranquillized by such a move as that could not be very intelligently or religiously profound. Let us keep to the sentiment I have read. Let us keep to that practically as well as theologically, actively as well as professedly. Then we can let all the Cardinals come, and the Pope too, if he likes. I am glad that the Chairman said what he did about the religiousness of this matter, especially because some friend—I don't know how he made the mistake—has said there are three parties—it has come to be a national as well as a parliamentary mode of expression—three parties to the question; extreme Churchmen, extreme Dissenters, and the earnest and pious of all communities. Now I don't like that distinction [hear, hear], though it has been drawn and insisted upon. I don't choose, because I am an extreme Dissenter, to be put down as neither earnest nor pious [hear, hear]—and I don't choose to have the extreme Churchmen put down so, either. I reckon the extremity may be one proof of the earnestness and one illustration of the piety [cheers]. We are told, too, from some quarters, it may be of great importance to prosecute this work, but we had better adhere to the promotion of vital godliness in the country. Sir, it was the desire of promoting that godliness which brought me here to-night [cheers]. It is because that godliness is hemmed up by the existence of a State church—not by accident, but of necessity—because that godliness, in all the stages of its progress is thus hindered—I come to a place like this to-night [renewed cheers]. Our friends should not take up their time, or mislead those who attend to them, or read their publications, by saying, "it is important enough, but vital godliness is more important." So say we—but we say, too, our voluntaryism will take away one of the greatest hindrances to the advancement of vital godliness. We come together, and shall continue to come together, till we can cry "Jubilate"—though I take it, that won't be just yet—in the patient performance of sacred duty—in the discharge of incumbent obligations, cast upon us every day. Then I am greatly amused, though a little vexed, to hear people say, "just forget all your differences." I can't [hear, hear]. I remember one of your civic dignitaries, who was a great peace-maker after that sort. One man said two and two were four—another said two and two were six. Now, said he, could you not both say, two and two are five? [laughter.] The man who said two and two were four had not a greater truth than we have when we say a Church Establishment is an insult to the Redeemer and an injury to mankind [cheers]. The man who says the contrary, he and we cannot be both right. That is impossible. I would not hate the difference down—I would take care to set it forth candidly, to enforce it manfully and religiously, and taking care to recognise the rights of my opponent; and so I am sure we should succeed ultimately, perhaps the more readily, in conciliating those who disagree. The sentiment that ours is "a religion of love" is about the easiest that could have been put into anybody's hand—pretty nearly a truism. It is so obviously and exclusively true that it is hardly possible to illustrate it. There is nothing you can say as a set-off against it. Begin at the beginning, go to the end, dip in at the middle, it is the same—"glory to God in the highest, peace on earth, goodwill towards man." I wonder the very designation of our common Saviour don't put some men to the blush. "The

Prince of Peace!"—one who won't have even a gift, except it be as "every man purposeth in his heart"—and then, "not grudgingly," but as the contribution of "a cheerful giver." "The Prince of Peace!"—a strange mistake men make when they call us disordered and anarchists. We have a sovereign, and he has laws and sanctions. Now, when I see Mr. Tod in gaol for the annuity-tax [loud cheers], I wonder whether this is an indication of the religion of love, whether that comports with any of the laws of the Prince of Peace. "May the religion of love be promoted only by such measures as the religion of love prescribes"—reason, persuasion, forbearance, line upon line and precept upon precept. I would not force a man to do right. I would not compel him to go to church or any single place of worship, or even to read his Bible. I would take him with me over the threshold of God's sanctuary, but I would not lift a finger to make him read or listen. He is to "be thoroughly persuaded in his own mind"—to "prove all things, and hold fast that which is good." Then he will be worth having, with his convictions, and volitions, and conscience, all his intellectual and moral nature, thoroughly impregnated with truth, a servant of the Lord Jesus Christ. The time is to be anticipated—I will add, to be accelerated—I have no notion of the men who sit at home, with all their Christian privileges, and say that the time is to be anticipated—it is to be accelerated, by the use of the proper means which God has put into our hands—the time is to be anticipated and accelerated when the physical force of the magistrate—what an odd thing to talk about in connexion with the religion of peacefulness, the perfect subordination of the inner man to God!—when the physical force of the magistrate shall be utterly unknown except as that of the civil ruler; and himself as a Christian brother; not as a magistrate, but as a fellow-sinner, standing on the same platform with us all [cheers]. Then will be done away, in the words of the sentiment, "the anomaly"—observe it in the definite article, "the anomaly;" there are many others, but this is certainly "the anomaly," the great cardinal anomaly [laughter and cheers], as well as "the disgrace of the age." Mr. Brock retired, saying his sentiment required so little illustration that he would make more time for a speaker whose sentiment might be more difficult.

The Rev. J. BURNET rose amidst loud cheers to respond to the sentiment. He said, when I am called upon to move that the religion of Christ is a religion of love, and is to be promoted under the influence of the feelings of love, a great variety of objects rise up before me. I see rising up before me the constables seizing for church-rates, the vestry assessing people that are supporting their own religion, the Crown giving the weight of its authority to the distress levied in consequence of such assessment—horse, foot, and artillery ready, if necessary, to enforce the decision—the laws of the land, piled statute on statute, volume on volume—the courts with their pleadings, the history of those pleadings, and the decisions founded upon them—the claims of individuals high in position and authority—the gorgeous trappings of the Church that calls itself the Church and the State, but that will not allow others to call it the Church of the State [hear, hear]—all these things rise up before me in array; I seem to be in the midst of a grand military review, surrounded by masses of men ready for any movement of aggrandizement—and I forget, if I do not arrest my thoughts on their way to oblivion, the religion of love [laughter and cheers]. I say, it is a religion of redcoats and blue, of bayonets and staves [renewed cheers]. All this is very lovely, is it not? Now, it does strike me if this sort of administration was exercised over the wide field of a nation's population, with all sorts of people included under it,—criminals, rogues, and vagabonds—if this sort of administration were extended over them all to keep them under, I could understand it. Let it be done in the name of the police [loud cheers]—let it be said, it is a police system, and nothing else [continued cheers]. But to tell me that a parcel of bayonets and loaded cannon, mounted cavalry and policemen with staves—tell me all this is the religion of love, I say love is a very queer sort of thing [loud cheers and laughter]. To beat a man into love with constables' staves, argue him into it by taking his property, or putting himself into Calton gaol [renewed cheers]—is not such a system the "disgrace of the age?" [renewed cheers.] Let not any man who takes the other side of the question say I speak too strongly. I would only speak under the influence of the religion of love. I love men, and therefore would persuade them to walk uprightly. Beyond that I would do nothing. I only seek to overthrow the Established Church, as the expression is, by persuading those who made it to unmake it. I ask them to come with me to the New Testament, and look at Christianity as it is displayed there. The New Testament reveals descending among men a Saviour who never had a habitation to call his own—who was glad to go home with Lazarus and his sisters after teaching all day in the temple, and was content with the humble contributions of his followers—who rejected every offer of temporal authority and kingship—who was the embodiment of love, the personification of kindness, all through his pilgrimage, and died praying for his murderers. There is Christianity—Christianity embodied in the history of a character [hear, hear]. If I take this view of Christianity, how different is that presented by a State Church [cheers]. The question has been referred to to-night—and very properly: it is impossible to speak just now without referring to it—as to the interference of the Pope of Rome. Suppose Christianity had never been connected with the State—would the Pope of Rome ever have thought of doing what he has done? [hear, hear.] He might

have sent missionaries over here, as we have done elsewhere; but would he have sent a bull, the document of a foreign prince, signed by his Foreign Secretary, Lambruschini? He has only done what has been doing here for ages—with this difference, that while some say the Queen has authority over religion in England, the Pope thinks he has it, and we say that neither of them has it [great cheering]. A man might as well attempt to exercise authority over the waves. We talk about Britannia ruling the waves; but the man said, when deadly sea-sick, he wished she would rule them straight [great laughter and cheering]. Britannia can do no more with religion than she can do with the waves. It is just as though Britannia should make Acts of Parliament to rule the tempest and direct the storm—to interfere with Nature's processes, put a prohibition on the opening volcanoes, or forbid the approach of the raging pestilence. You put her in as awkward a position as that when you place her in the midst of the religious feelings of this great community. She can do no more with one than with the other. There is nothing to be done with religion but in the way of teaching; and there is no teaching but with the teaching of love—showing men that you care for their temporal and social interests, and for their prospects for eternity—that will gain the confidence and attention of the people; you can so place religion in a position which Acts of Parliament could never do, though carried even unanimously, session after session, for a thousand years. We have the Head of the State the Head of the Church—there is no mistake about that. The Lord Chancellor has no hesitation in signing away nine hundred benefices—it is the regular routine of government. But the moment that Pio Nino attempts to do anything of the kind, it is a great outrage, a frightful aggression upon a Protestant community. There is an oath called the Oath of Supremacy, which a great many persons have to take on entering certain offices, and which declares that no foreign prince or potentate hath or ought to have any jurisdiction, temporal or spiritual, within these realms. Now I can go the whole length of that oath—I have taken it five times over. But I could not take it if it said that any prince or potentate hath and ought to have spiritual jurisdiction in this realm [hear, hear]. There is one other thing in connexion with this Papal aggression to which I must direct your attention before concluding—that is, the letter of Lord John Russell [hear, hear]. It is quite necessary for you to know what the "heads of houses" think. Some persons suppose that statesmen think cautiously. I am not inclined to think that they are very cautious—my impression is, that they think not cautiously, but rather cunningly [hear, hear]. They wait to see how you think. They bide their time, and like a coachman when the horses dance, hold the reins "professionally." There is nothing original in them. Do I blame them for this? I don't; but I would have you take care to let them know how you think and what you want. Well, here is the letter of Lord John Russell. It is addressed to the "Right Reverend the Bishop of Durham." "Right Reverend," indeed; I wish he would be "Right Reverend" at his own expense [hear, hear, and laughter]. I think he's "the wrong Reverend" [hear, hear, and laughter]—"Right Reverend" at the country's expense. Lord John says—"My dear Lord, I agree with you in considering the late aggression of the Pope upon our Protestantism as 'insolent and insidious,' and I therefore feel as indignant as you can do upon the subject." That's coming out—but it is after there has been such a noise he cannot well help himself. "I not only promoted to the utmost of my power the claims of the Roman Catholics to all civil rights, but I thought it right, and even desirable, that the ecclesiastical system of the Roman Catholics should be the means of giving instruction to the numerous Irish immigrants in London and elsewhere, who without such help would have been left in heathen ignorance." The reason why he refers to the poor Irish is—(they are always an illustration when a statesman wants one, poor people!)—that Cardinal Wiseman speaks of the great number of Irish Roman Catholics in England as wanting spiritual oversight, "This might have been done, however, without any such innovation as that which we have now seen. . . I confess, however, that my alarm is not equal to my indignation." He's more angry than frightened [laughter]. ". . . There is a danger, however, which alarms me much more than any aggression of a foreign sovereign. Clergymen of our own Church, who have subscribed the Thirty-nine Articles, and acknowledged in explicit terms the Queen's supremacy, have been the most forward in leading their flocks, 'step by step, to the very verge of the precipice.' That is what the Church has done—the Church which he calls upon us to support. A captain has marched his division up to the edge of a precipice, and is ready to let them go over. Is not that a reason why we should relieve them of their functions? "The honour paid to saints, the claim of infallibility for the Church, the superstitious use of the sign of the cross, the muttering of the Liturgy so as to disguise the language in which it is written, the recommendation of auricular confession, and the administration of penance and absolution."—He's getting quite a theologian [hear, hear, and a laugh]. You never had such a dissertation as that before from Lord John Russell. "All these things are pointed out by clergymen of the Church of England as worthy of adoption, and are now openly reprehended by the Bishop of London in his charge to the clergy of his diocese." [Mr. Bayley; "Now"—and a laugh—"now reprehended by the Bishop of London."] Ah, I see the emphasis—I was not wicked enough to discover that for myself [loud laughter and cheers]. You mean to say, the Bishop never saw the necessity of "reprehending" till now

[renewed laughter]. "What, then, is the danger to be apprehended from a foreign prince of no great power, compared to the danger within the gates from the unworthy sons of the Church of England herself?" If I had said that, it would have been considered a great want of charity. Why don't the Premier get rid of these "unworthy sons" of the Church? But he gives up the Church and turns to the people [loud cheers]. "I have little hope that the propounders and framers of these innovations will desist from their insidious course. But I rely with confidence on the people of England, and I will not bate a jot of heart or hope so long as the glorious principles and the immortal martyrs of the Reformation shall be held in reverence by the great mass of a nation which looks with contempt on the mummeries of superstition, and with scorn at the laborious endeavours which are now making to confine the intellect and enslave the soul." That will do. "I rely with confidence"—so do I [cheers]. He has just pointed out the way in which we wish to go. We, too, believe and feel assured that we shall find, not in the Crown, not in the Church, but in the people of England, security for the principles of Protestantism and the love of liberty [great applause].

The Rev. W. FORSTER proposed the next sentiment:—"Truth a trust.—May every man holding views condemnatory of the State-church principle, feel bound to give such expression to them as is best calculated to tell upon his neighbours, upon the public, and upon the legislature." He said: I shall confine the few remarks I have to make to the general principle which is the basis of this sentiment—"truth a trust." It suggests to us a subject of great magnitude and moment. Truth here, I take it, does not mean objective truth—absolute, universal truth—truth as it lies in the mind of God, as it beats forth from his works, and his ways, and his word—truth altogether independent of human faculties and feelings—truth that exists and would continue to exist, if there were not a single created intelligence to contemplate it; just as, for instance, the heavenly bodies exist; and would go on to shine, if there were no human eye or angel vision turned upon them to admire their brightness and the beauty of their being. This kind of truth is not put in the trust, in the holding, of any created intelligence. It was before we were made—it will be when we, as the inhabitants of this world, are no more. It is the absolute property of the infinite God. It sprung from him as creation came from him, from the united action of his power, wisdom, and goodness; and it depends upon him, as that same creation lies, bathed in beauty, in his all-embracing arms. The truth, then, which is here referred to is subjective truth—truth in realization to man's reason and conscience, and affection—truth as it is found existing in man's ideas, thoughts, convictions, and feelings—truth as it springs from the mind of man, and daily comes from him, as light from the face of the sun, or rain from the bosom of the cloud, or heat from the fire visible or unseen. This is the kind of truth here referred to—my truth, your truth, other people's truth—my truth, though you may say it is error—your truth, though I may say it is falsehood—other people's truth, be they who they may, though we may brand it as a pernicious lie [hear, hear]. This is the sort of truth which every man has given to him to keep in trust—to employ in the midst and for the good of his fellow-men. This, I know, is a hard lesson for us to learn. It is very easy for us to acquiesce in the statement that our truth, our convictions, our ideas, are held by us in sacred trust for the enlightenment and the renewal of other men's minds; but it is not so easy for us to comprehend that other men's ideas and convictions are held by them in sacred trust, and that they are to employ them for the enlightenment and renewal of our minds also in return [hear, hear]. I say it is a difficult lesson for us to learn, and we are a long time in learning it. But it is a great and important lesson, which the sooner we learn the better [hear, hear]. If this be correct, then the Papist is bound to teach that which is truth to him, as well as the Protestant [cheers]—the Unitarian as well as the Trinitarian [continued cheers]—the Deist as well as the Christian—and if there be a sincere Atheist—do not be startled—he as well as the believer in the being of a God [cheers]. This is a large principle. It refers to every man—binds every man to ascertain the right idea of the universe and of its Author, that he may employ that idea for the well-being of his fellow-men, the good of society, the advancement of mankind, to the utmost extent of his power. Few, I know, are prepared to go so far as this—nevertheless to this length does the genuine evolution of the Protestant principle logically and legitimately conduct every one of us [cheers]—that we are to find out, as far as God gives us ability, the truth—it is our duty, though we be in a minority of one, each of us to proclaim it, and proclaims it to the majority that may be standing menacing around us. This has been done in former times. Great men considered truth a trust to them, though the whole of society beside set themselves in array against it. The Messiahship of Jesus was truth to the apostles, though deemed heresy by the rest of the Jewish nation. The unity of God was a truth to Mahomet, though a blasphemy to his idolatrous countrymen. The doctrine of Luther was a truth to him, though denounced as damnable by the Papal Church. That has been the feeling of all the great men who have laid hold of great and good thoughts down to our own times. They held those thoughts to be "truth in trust," and would at all peril and risk make them known. It is, then, our duty as Dissenters, to

ascertain the peculiar truths which distinguish us in the present day, which mark us off from the rest of our fellow-men, and regard these truths as specially held in trust by us. If we had this conviction, in all its vital depth and power, I feel assured our work, great as it may be—if this conviction were spread through the Nonconformist mind of this country, as a living, potent principle, connecting that mind with the throne of God, and throwing it forward to the decision of the last great day—I feel assured the work in which we are engaged, and from which we cannot withdraw but at our peril, would be almost accomplished. The men and the women, the young and old, the rich and poor, the pastors and deacons, the churches and congregations, the money and the might of Dissent, would be employed to give predominance to our views,—to stir up, as my sentiment says, “our neighbours, the public, and the legislature.” To give that predominance to our principles would be to dissolve the alliance between Church and State—an alliance which has done more than anything else to retard the progress of mind and morals in this country—which gives greater opportunity than anything else to the usurpation of the church of Rome—and which must be burst asunder if this country is ever to reach that pitch of grandeur, excellence, and happiness, to which I believe, under God, she is destined [loud cheers]. Let us, then, take this conviction to our hearts—that truth is a trust—that the God of truth has put it in our hands—that it is a talent which we must not, at our peril, conceal in a napkin, or bury in the earth. Let us have this conviction deeply rooted in our hearts, and all misgivings, all doubts, all cowardice, all indolence, will be swept away like the morning mists on the mountain brow, when the sun comes up and the freshening breeze. There is nothing that has been done in former days that may not then be done again, if required, if we have this conviction. It was this that enabled a few fishermen to commence a work which did not pause until it had overthrown the solid and the splendid structure of ancient heathenism. It was this that enabled a solitary monk, the son of a German miner, to rend away by his otherwise puny arm the third part of the ecclesiastical firmament that o'ercanopied the Church of Rome. It was this that enabled a Huntingdon farmer, in the face of Europe, and in the very teeth of nearly all the military and aristocratic power of England, to dash to fragments the throne of an insolent despotism [great applause]. It is this that will enable the Dissenters of this day to deliver Christianity from the ignominious fetters with which she is bound. Our strength arises from the conviction that we have, that the truth is great and will prevail. Our prayer is, “Arise, O Lord, plead thine own cause!” Our psalm of victory shall be the expression of mingled exultation and humility, “Not unto us, O Lord, not unto us, but unto thy name be all the glory.” And the voice of those that have achieved that victory will mingle with the voice of the celestial spectators, “Hallelujah! the Lord God omnipotent reigneth! the kingdoms of this world have become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever” [loud and long continued applause].

CHARLES GILPIN, Esq., proposed the third sentiment:—“An enlightened recognition of the signs of the times.—May all who value religious freedom seize the opportunities presented by Divine Providence, in passing ecclesiastical events, to guide the public mind to sound conclusions as to the respective provinces of the Church and the State.” He said: I think I am not attaching undue importance to this meeting—certainly not to the part which the Committee have kindly assigned to me—if I say that we are met at a very important time, and that I am anxious our proceedings and speeches may be such as to give a keynote to the Dissenters of England, and that now, while our isle is half “frightened from its propriety” by a Papal bull and a Cardinal’s red hat and stockings, we, the earnest Dissenters of the metropolis, may proclaim, that with Cardinal Vicar Apostolic as such we will wage no war—[loud cheers]—that it is not for us to support a State Church in esse against a State Church in posse. But it is for us to gather from every additional encroachment of ecclesiastical power, every fresh illustration of the spirit of priestcraft, fresh arguments, fresh resolution, and fresh energy, for the abolition of the State Church [cheers]. If we ask the excited ladies and gentlemen who are crying out “No Popery” what they mean, we shall be told, probably, a great deal about their fear of Popery becoming established in this country, and be referred to the records of by-gone ages for what Popery had done. If they mean that any man or set of men have a right to prevent the Roman Catholics from propagating their religion in this country, I say they are adopting the worst error of that church, or, of any church [cheers]. If they mean to say that they object to trust the Church of Rome with the sword of the civil magistrate, then “No Popery” with all my heart [loud cheers]. I don’t ask what are the opinions about Popery of the wise gentlemen of Fleet-market and the Stock Exchange forsooth! who can make images of Cardinal Wiseman and abuse his effigies [hear, hear]. I thought the time was gone by in England for attempting to burn out a religion [continued cheering]; we can only burn it in. My sentiment refers especially to ecclesiastical events as “signs of the times.” I should not be at a loss to find political “signs of the times;” and to gather even from the debris of shattered constitutions hope for our cause—from the excesses of nominal republicans, the recreancy of professed liberals, the despotism of crowned tyrants, still less the harmless assumption of the tiared old

man at Rome. What has the Pope done but exchange compliments with certain nations of Europe? I cannot forget that but a short time ago the Pontiff was removed—removed himself—in haste from the chair of St. Peter, and went to little Gaeta. I cannot forget a certain Joseph Mazzini [immense applause]—we Protestants cannot forget that for the first time, and as a fundamental principle, liberty of conscience was proclaimed in Rome [renewed and continued cheering]—that tens of thousands of bibles were circulated in its streets—that boasted republicans, with liberty in their mouths and tyranny in their hands, placed back the Pontiff on his throne, exiled Mazzini, amid the grief and indignation of the Roman people [exclamations], while our own Foreign Secretary looked on. The Pope in return gives the nations a cardinal apiece [laughter]. That is one of the ecclesiastical signs of the times. At home we have certainly not the least portion of the Church disposed to take leave of the State without shaking hands. They feel the galling of the fetters [hear, hear]. There are many more that would feel the galling of the fetters, were they not of gold [hear, hear]. Let the Dissenters of England beseech that with the struggles of rival hierarchies for place, and pelf, and power, they have nothing to do. Let the ecclesiastical potsherds of the earth strive with the ecclesiastical potsherds of the earth [great laughter and cheering]. Let us not join in the cuckoo cry of “No Popery,” nor consent to the slightest compromise of our principles towards the Roman Catholics. Let us offer to them the full acknowledgment of their right, equally with our own, of individual conviction, and of individual conversion, too [cheers]. Let us gather from what is passing additional distrust of a distaste for any and every system which puts man above man in the things of religion. Lord John may talk of the liberty we enjoy—I say that liberty personally I do not enjoy while I am robbed of ten or fifteen pounds a-year for church-rates [hear, hear]. Let me tell my friend in the chair, I long for the day when the policemen shall distrain his chairs and tables as they do mine [loud laughter and cheers]. But let me say—ponder the reference—if Dissenters all did as do the Society of Friends [cheers]—suffer even their places of worship to be despoiled, we should see the end of this atrocious system much sooner. [Mr. Gilpin concluded amidst loud applause.]

The Rev. R. S. BAYLEY (of Queen-street Chapel, Ratcliff) proposed the last sentiment:—“The British Anti-state-church Association.—May its Executive Committee be guided to the adoption of the wisest plans for attaining its object—be heartily seconded in giving effect to them by a constantly-increasing body of supporters, and be ultimately favoured to see them crowned with success.” He said: I have just been told by a friend on the platform—not in so many words, but substantively—that I ought to make an apology to this meeting for a speech which I delivered the other day down in the east of London, it being an anti-papal and Church of England meeting. Now as I should be extremely sorry to stand ill with my denominational friends, I will endeavour in a sentence or two to remove any false impression about that speech. Some of the resolutions implied the spiritual supremacy of the Queen, and apostolicity of the Church of England. To those resolutions I not only, of course, did not speak, but did not in any way concur. There was another resolution which affirmed that in this country toleration was secured by law to all sections of the Church, and that no inconvenience had arisen from that toleration; and it carried out that sentiment to affirming that the Papal authorities, in countries where they were supreme, allowed no such toleration. It was under that resolution I felt myself moved to say what I did. But I said a great deal more than appeared in the *Times*. These gentlemen of the press always want looking after [laughter]. There is no appeal from them. A man may utter the sublimest stuff ever conceived, go to sleep on the melodious echoes of its applause, and wake to find himself caricatured as the most assinine personage that ever brayed for the amusement of a neighbourhood [laughter]. Now, as to that letter of Lord John Russell’s, my impression has been all day that it is a hoax [laughter]. A gentleman who has been listening to the proceedings of the corporation, assures me they have acted upon it—but I think I have heard of the Common Council of London before now passing very grave resolutions upon a hoax [laughter, and hear]. Lord Russell would not surely call on us to rally in defence of a Church which, if true to itself, would have long ago cast out of its communion those whom he represents as corrupting her practice and forsaking her doctrine [hear, hear]; or is it that my Lord Russell has been snoozing in Downing-street, deer-stalking in the North, and playing in the royal nursery, and just discovered these Tractarian mimetics, these sesquipedalian, genuflecting, image-adoring, mediæval, auricular-confession people? [laughter and cheers.] Why, they are far better theologians than my Lord Russell—they have discovered that it is not compatible with the rights of conscience or the nature of religion, for any monarch to be called the Head of the Church [loud cheers]. No matter how they have come by this opinion—whether under the tutorage of Wiseman or Phillpotts—it will dig up the Establishment in this country [hear, hear]. In this country, before we have many more new columns, there will be one to Public Opinion. It is the deity of politicians, whether statesmen or journalists. It is their Jupiter Tonens—if ever they do worship, it is at that altar [laughter and cheers]. This is an

important aspect of the voluntary question. If public opinion is against us, there is no chance of our success—but I deny that it is [cheers]. I believe, if it were possible to get a document from the people of England, signed in one column by those who are for the Establishment, and on the other by those who are against it, we should have, if not two to one, hugely the half of the people with us [cheers]. We should be told, “But we have the wisest, the wealthiest, the pious part of the community against you,” and of course we should concede all that [laughter]. But how it would alter the aspect of political affairs, which are all based upon the law of the majority [hear, hear]. Such a document would be the death-warrant of a State Church [cheers]. How it would bring out all the timid “respectability” of Dissent [renewed cheering]. It would reveal, too, that many a thoughtful, pious man in the Church of England, many a shopkeeper and country squire, believe, with Bishop Hoadley, that Jesus Christ ought to be King in his own kingdom—with Paley, that a State Church is no part of Christianity—with Locke, that the magistrate has no more to do with the religious opinions of the subject than with the rhymes of his nursery, or the manner in which he chooses to fatten his geese [laughter, and cheers]. I submit the suggestion to the wise men of your executive. I heartily support the sentiment I have read to you—“The British Anti-state-church Association.—May its Executive Committee be guided to the adoption of the wisest plans for attaining its object.” I wish they may. I am a believer in logic; and I believe that if a logical use be made of our principles, they must have a successful issue. We have nothing to help us but our bare principles [hear, hear]. We have to fight the battle no longer with the non-evangelism of the Church, and under the colour of Methodism—we are no longer aided by the multitude of political and social evils that used to drive the people from the doors of the Church—and I am perfectly convinced that only a logical use of our principles, in a Christian spirit, can bring us to the decisive issue [cheers].

EDWARD MIAULL, Esq., rose amidst loud and repeated rounds of cheering. He said he never rose under a deeper and more trembling sense of responsibility in relation to this movement. He had never risen at a period so critical in the history of religious liberty in this country. He believed that God had placed upon them a heavier responsibility than that which rested upon any Christian community in the world, inasmuch as he had put into their minds that truth which, if diffused, would meet and overthrow spiritual tyranny and falsehood. He called upon those who professed to defend a Church Establishment to do so now, if they could, and upon Dissenters who kept their principles in abeyance to defend such conduct, if they dare. He believed that no body of men but themselves could appeal with perfect confidence to the common sense of mankind and to the precepts of the Christian religion to resist and laugh at the attempt made to lead them back to the middle ages. It behoved them the more to take care that their trumpet gave forth no uncertain sound. They had what was commonly called the religious world against them—that combination of men and parties regarded them even as endangering Protestantism—because they dared to hold up their principles to the light. They had not the respectable middle-class world with them. Those who composed those classes were all hiding themselves under the apron of the Bishop of London—all looking to Lord John Russell, utterly ignorant of the real requirements of the times; they were all looking, not to deep manly principles, in their own hearts, but to some powers of law to arrest the progress of events. They had not the Press with them [hear]. Scarcely one daily journal was with them on this question, not because journalists were blind to the fact that they stood upon the right and consistent ground, but because they were writing for the public, paying insincere homage to mere worldly conventionalism. The press, the whole press of the country, with very few exceptions, was bowing down its intellect, its mental and moral power, before the image of State-churchism. If there were anything which English and Christian men might well trample upon with scorn it was that men of intellect should help to perpetuate a slavery and a delusion [cheers]. They had this power against them, and they would have it against them until to be with them would pay. The tide of ecclesiastical influence was running strongly against them. The great Ruler of events was allowing the tide of ecclesiasticism to rise in the English mind, and to get above those marks of manliness, honesty, and truthfulness which once distinguished the English people. He hesitated not to say that the tendency of events in this day was to make us a priest-ridden people—to put out the light of English common sense [hear, hear]. He believed that the clergy had more hold on the minds of the people than they had twenty or thirty years ago, and that their power would continue to increase unless opposed by a truth which can shake the system to atoms. They had to assert individualism in opposition to ecclesiasticism—the right of man to approach God and worship him without the interference of any human power. This was Protestantism in reality, and he held him to be a traitor to the cause of religious liberty—unconsciously, perhaps, but in pernicious consequence still a traitor—who could side with one ecclesiastical despotism in resisting the encroachments of another [great cheering]. They had heard a great deal about the Pope, and a great deal in which he concurred, but an encroachment was an encroachment, whether it were that of the Pope or that of a simple priest [hear]. If it were tyranny in the Pope to map out the country, and place under spiritual government all the souls

in that district, was it not equal tyranny for others to have done so before, and not leave it simply to the choice of the inhabitants? [cheers.] Their prelates were more arrogant than the Pope—more arrogant, because they brought power to enforce their claims [renewed cheers]. Let them stand by as God's witnesses against this tyranny. Let them not run side-by-side with those who were doing what the Pope was attempting to do, but let them stand up and declare in the face of the world that both parties were equally to be shunned and equally to be opposed [loud cheers]. The times were undoubtedly becoming serious, not because they were likely to witness a revival of persecution, not because a new Fox's "Book of Martyrs" was to be anticipated—but because their holding to their principles would involve much self-sacrifice, and because they must expect to be held up—even by ministers of the gospel with high claims to their respect, and with great hold upon the minds of others—to be classed by such, almost unconsciously, not in the category of "earnest and pious;" but given the go-by, thereby justifying the world outside in the conclusion that, in the opinion of such, they are not entitled to be marked out as godly men [hear, hear]. Let them all earnestly brace up their nerves for the trial. One word as to the means to be used. He regretted that, though there was much earnestness at their public meetings, there was comparatively little beyond them. There was a great want of individual effort. They were about to enter upon the use of means which would require more than ordinary support from their constituency; particularly the extensive use of the press, and of general literature. The books to be published would not treat exclusively of the Anti-state-church principle, but that principle would be infused into them, and everything would be viewed, as it were, from the platform of that principle. He hoped the appeal of the Council would meet with a cordial response. He, again, and with even more earnestness than at the commencement of his address, deprecated the apparent disposition of many Dissenters to join in the outcry about the Pope; concluding thus:—I would earnestly conjure you to use your influence, wherever you go, in conformity with the sentiments which have been uttered this evening. Don't go swelling the alarm which certain partisans are getting up for their own interest—which is got up more particularly by a threatened hierarchy rather than by the people of this realm. Don't go swelling the alarm of religion being in danger from an exile lately from his own subjects. I feel humbled, deeply humbled and pained, standing as I do in connexion with Dissent, and especially Independent Dissent—I do feel humbled before God, that in every opportunity which he has hitherto put before us for the advancement of our principles, we have infallibly missed it—gone off upon some wrong scent. I call upon you, in the name of those Dissenters whom you truly represent—or, at all events, whose principles you truly represent—I call upon you now, in the face of England, to make such a demonstration as shall convince the country that you are not misled by the prelates and clergy of the day into any false fear for religion from the Pope—that you see clearly enough this is only a fight between one hierarchy and another, about privileges and honours which properly belong to neither [great cheering]. I call upon you to make a demonstration which will convince society and the legislature, that you equally object to being partitioned out by the Queen as by the Pope [renewed cheering]—that you regard both as alike usurpers [immense applause]—both equally sinning against the principles of religious liberty and of pure Christianity; and that you will be no party to any movement but that of opposition—vigorous and unalterable, though tempered with charity—against both alike. (Mr. Miall resumed his seat amidst loud and reiterated applause.)

The Rev. Dr. Cox moved, and W. EDWARDS, Esq., seconded, a vote of thanks to the Chairman, which was carried by acclamation, and briefly acknowledged; with which the meeting terminated.

**NORTHWOLD.**—A lecture was delivered here on Wednesday, November 7th, by J. Kingsley, Esq., on Anti-state-church principles, to an attentive audience, and, for a country village, a numerous one also. It was an excellent lecture, displaying much talent. The principles of Anti-state-churchism and of Financial Reform are gaining ground among us farmers.—*From a Correspondent.*

**OVER DARWEN, LANCASHIRE.**—On Friday, Nov. 8th, the second of a course of monthly Anti-state-church lectures, by various friends to the separation of religion from State control, was delivered in the William-street School-room, to a crowded and attentive auditory, by the Rev. R. P. Clarke, on "Ecclesiastical Establishments viewed in relation to Church Property." The lecturer gave a very lucid and erudite sketch of the whole question, and much information which was apparently novel and startling to the majority of the audience. It will tend to excite a spirit of inquiry on the subject, and has already caused the tract on Church Property and Revenues, recently published by the Association, to be in much request. Many Churchmen were present, and they appeared equally enlightened and astonished at the lecturer's explanation of the establishment and tenure of tithes, and at some of the revelations elicited by the working of the Tithe Commission. The first lecture of the course was delivered in the same room, on the 18th of October, by the Rev. A. Frazer, M.A., of Blackburn, on "Ecclesiastical Establishments viewed in relation to the Word of God." These lectures, which will extend over six months, are exciting much attention here, and those already delivered will be an admirable prelude to the visit of the Anti-state-church deputation shortly.

### THE PAPAL HIERARCHY IN ENGLAND.

The agitation continues to increase, involving now political as well as ecclesiastical functionaries. The different incidences may be divided under the following heads:—

#### LORD JOHN RUSSELL'S LETTER.

Simultaneously, on Thursday, the *Times* and *Daily News* published the following letter by Lord John Russell to the Bishop of Durham. It appears to be a reply to some letter or other expression of the Bishop's opinion which has not been made public.

#### To the Right Reverend the Bishop of Durham.

My dear Lord,—I agree with you in considering "the late aggression of the Pope upon our Protestantism" as "insolent and insidious;" and I therefore feel as indignant as you can do upon the subject.

I not only promoted, to the utmost of my power, the claims of the Roman Catholics to all civil rights, but I thought it right, and even desirable, that the ecclesiastical system of the Roman Catholics should be the means of giving instruction to the numerous Irish immigrants in London and elsewhere, who without such help would have been left in heathen ignorance. This might have been done, however, without any such innovation as that which we have now seen.

It is impossible to confound the recent measures of the Pope with the division of Scotland into dioceses by the Episcopal Church, or the arrangement of districts in England by the Wesleyan Conference.

There is an assumption of power in all the documents which have come from Rome—pretension to supremacy over the realm of England, and a claim to sole and undivided sway which is inconsistent with the Queen's supremacy, with the rights of our Bishops and clergy, and with the spiritual independence of the nation, as asserted even in Roman Catholic times.

I confess, however, that my alarm is not equal to my indignation.

Even if it shall appear that the ministers and servants of the Pope in this country have not transgressed the law, I feel persuaded that we are strong enough to repel any outward attacks. The liberty of Protestantism has been enjoyed too long in England to allow of any successful attempt to impose a foreign yoke upon our minds and consciences. No foreign prince or potentate will be permitted to fasten his fetters upon a nation which has so long and so nobly vindicated its right to freedom of opinion, civil, political, and religious.

Upon this subject, then, I will only say that the present state of the law shall be carefully examined, and the propriety of adopting any proceedings with reference to the recent assumptions of power deliberately considered.

There is a danger, however, which alarms me much more than any aggression of a foreign Sovereign. Clergymen of our own Church, who have subscribed the Thirty-nine Articles, and acknowledged in explicit terms the Queen's supremacy, have been the most forward in leading their flocks, "step by step, to the very verge of the precipice." The honour paid to saints, the claim of infallibility for the Church, the superstitious use of the sign of the cross, the muttering of the Liturgy so as to disguise the language in which it is written, the recommendation of auricular confession, and the administration of penance and absolution—all these things are pointed out by clergymen of the Church of England as worthy of adoption, and are now openly reprehended by the Bishop of London in his charge to the clergy of his diocese. What, then, is the danger to be apprehended from a foreign prince of no great power, compared to the danger within the gates from the unworthy sons of the Church of England herself?

I have little hope that the propounders and framers of these innovations will desist from their insidious course. But I rely with confidence on the people of England; and I will not bate a jot of heart or hope so long as the glorious principles and the immortal martyrs of the Reformation shall be held in reverence by the great mass of a nation which looks with contempt on the mummeries of superstition, and with scorn at the laborious endeavours which are now making to confine the intellect and enslave the soul.

I remain, with great respect, &c.  
Downing Street, Nov. 4. J. RUSSELL.

#### MR. DISRAELI'S LETTER.

The following letter has been addressed to the Lord-Lieutenant of the county of Buckingham by Benjamin Disraeli, Esq., the county member:—

My Lord,—I have received numerous appeals from my constituents requesting that I would co-operate with them in addressing your lordship to call a meeting of the county, in order that we may express our reprobation of the recent assault of the Court of Rome on the prerogatives of our Sovereign and the liberties of her subjects.

I think it very desirable that a meeting of the county should be called for that purpose, but, as far as I can gather from what reaches me, great misapprehension is afloat respecting the circumstances which now so violently, but so justly, excite the indignation of the country.

Men are called upon to combine to prevent foreign interference with the prerogatives of the Queen, and to resist jurisdiction by the Pope in her Majesty's dominions.

But I have always understood that, when the present Lord-Lieutenant arrived in his Viceroyalty, he gathered together the Romish Bishops of Ireland, addressed them as nobles, sought their counsel, and courted their favour. On the visit of her Majesty to that kingdom the same prelates were presented to the Queen as if they were nobles, and precedence was given them over the nobility and dignitaries of the National Church; and it was only the other day, as I believe, that the Government offered the office of Visitor to the Queen's Colleges to Dr. Cullen, the Pope's delegate, the *pseudo* Archbishop of Armagh, and to Dr. M'Hale, the *pseudo* Archbishop of Tuam. What wonder, then, that his Holiness should deem himself at liberty to apportion England into dioceses, to be ruled over by his bishops! And why, instead of supposing he was taking a step "insolent and insidious," should he not have assumed he was acting in strict conformity with the wishes of her Majesty's Government?

The fact is, that the whole question has been surren-

dered, and decided in favour of the Pope, by the present Government; and the Ministers, who recognised the *pseudo* Archbishop of Tuam as a peer and a prelate, cannot object to the appointment of a *pseudo* Archbishop of Westminster, even though he be a Cardinal. On the contrary, the loftier dignity should, according to their table of precedence, rather invest his eminence with a still higher patent of nobility, and permit him to take the wall of his Grace of Canterbury and the highest nobles of the land.

The policy of the present Government is, that there shall be no distinction between England and Ireland. I am, therefore, rather surprised that the Cabinet are so "indignant," as a certain letter with which we have just been favoured informs us they are.

I have made these observations in order that, if the county meets, the people of Buckinghamshire may understand that the question on which they will have to decide is of a graver, deeper, and more comprehensive character than, in the heat of their laudable emotion, they may perhaps suppose.

I have the honour to be, my Lord,  
Your faithful servant,  
Hughenden Manor, Nov. 8. B. DISRAELI.

MR. C. GREVILLE has published a reply to Mr. Disraeli's letter, in which he says:—

I am surprised that such reproaches should be represented by a man so well-informed as Mr. Disraeli, and so conversant with that recent political history in which he has himself acted such a conspicuous part. Whether the recognition of the *status* and precedence of the Irish Roman Catholic prelates was right or wrong, wise or unwise, it was an accomplished fact before the present Government came into office, and, therefore, before Lord Clarendon went to Ireland. He found the thing done, and had only to conform himself to it. It was done (no doubt after mature deliberation) by the Government of Sir Robert Peel (before the schism), and the recognition came forth in the shape of a formal instrument of the highest authority, bearing date the 13th of January, 1845. A warrant, or Royal Commission, approved by her Majesty in council, on that day (to carry out the Charitable Bequests Act) runs as follows:—"Know ye that we, reposing especial trust and confidence in your knowledge, discretion, and ability, do hereby, &c., by and with the advices of our Privy Council, appoint you the said John George Archbishop of Armagh; Richard Archbishop of Dublin; Archbishop William Croly; Archbishop David Murray; John Hely, Earl of Donoughmore; Bishop Cornelius Denver; Henry Pakenham, &c., to be Commissioners, &c." This was (and was so deemed) a Royal recognition of the spiritual rank of the Irish prelates, and a concession of precedence corresponding with that of the prelates of the same degrees of the Established Church. Such rank and precedence it was not in the power of the Lord-Lieutenant either to confer or to withhold—whether he was a Whig or an Orangeman it was his duty to treat them according to the dignity which it had pleased the Sovereign to recognise in their persons. And this is what Lord Clarendon did. He did not "recognise them as Peers," he neither "sought their counsel" nor "courted their favour," but he received them all with becoming courtesy and respect, and those prelates who were distinguished by their loyalty to the Crown, their attachment to the union, and their personal virtues, he treated with peculiar marks of regard and confidence.—

#### THE CORPORATION OF THE CITY OF LONDON.

At a Court of Common Council, held on Thursday, Mr. J. Wood gave notice of a motion for an address to the Queen in reference to the proceedings of the Pope of Rome, and expressing the undiminished attachment of the Corporation to her Majesty's person, authority, and government. As he resumed his seat, amidst "immense cheering," Mr. Blake started up, and moved the rescinding of standing orders, so that he might propose a vote of thanks to Lord John Russell for the noble letter addressed to the Bishop of Durham. He read the letter amidst loud cheering, "tumultuously renewed," with "clapping of the hands from all members of the Court." Mr. Bennoch, Mr. R. Taylor, and Alderman Wilson, supported the motion, and it was carried by acclamation. Mr. Blake then moved that a deputation of members should prepare a vote of thanks. A deputation was named, and they withdrew. Presently they appeared with the following resolution, of which a notable feature is the certainty beforehand that it would be carried "unanimously":—

Resolved unanimously—That this Court has read with feelings of the highest gratification, the timely and admirable letter addressed to the Right Reverend the Lord Bishop of Durham by the Right Honourable Lord John Russell; and entirely and heartily approves the principles therein expressed, and his determination to maintain unimpaired the great constitutional doctrine that "no foreign prince or potentate will be permitted to fasten his fetters upon a nation which has so long and so nobly vindicated its right to freedom of opinion, civil, political, and religious." And that the cordial and sincere thanks of this Court be presented to his lordship, not only as one of the representatives of this city in parliament, but as the Prime Minister of the Crown, and the organ of her Majesty's Government, for such a declaration of opinion as must reassure all her Majesty's subjects of the unabated desire of those in power to uphold in its integrity the religious freedom of the British empire.

Sir Peter Laurie never was more delighted than now in seconding such a motion. For the Pope's recent proceedings the Bishop of London was himself in a great degree to blame: he had been guilty of great want of firmness against Puseyism a few years since, and now is guilty of "a sort of Jim-Crow-ism, both improper and objectionable." But the Pope is much deceived by these Wisemans, and Oakleys, and Newmans: the laity will, if need arise, "fight even upon their stumps in opposition to the assumed power of the Church of Rome." He rejoiced at Lord John Russell's letter, especially at the important passage about the "clergymen of our own Church." The Liturgies had been "uttered" over, and the faithful monitions of doctrinal truth disguised. But the laity would not submit to this. Sir Peter was the first to expose the errors of Puseyism, in 1844, and had twenty-one articles written against him: in that he gloried; and they now saw that he had done his duty.

The motion was then "enthusiastically carried;" and it was ordered that a copy of the resolution should be presented to Lord John Russell forthwith.

The deputation went up to Lord John Russell the next morning, and were "most warmly and courteously received," and departed "much gratified." Mr. Blake, the efficient spokesman, read the admiring resolution. Lord John Russell thanked the deputation most heartily: "if it were not for such support from those who represented the people, it would be impossible to give full effect to the opinions of the Government."

At a meeting of the ratepayers of St. Bride's, on Friday, where resolutions were passed "condemnatory of Rome's presumptuousness," Alderman Sidney said he was for toleration, but it behoved them to think well how far toleration would now be compatible with our civil liberty. London, he said, might well be proud of its noble representative: his fellow-citizens would meet him to-morrow (Saturday) at Temple Bar, on his way to dine with the Lord Mayor, and would welcome him in a manner befitting the champion of all they held most dear. Nay, some went so far as to propose to take the horses from his carriage and draw him into the City!

#### THE METROPOLITAN CLERGY.

The President and Fellows of Sion College assembled on Thursday, to receive the answer of the Bishop of London to their memorial of the previous week, and to memorialize the Queen. One passage in the Bishop's letter accused the Bishop of Rome of having done what is forbidden by the laws of the Church over which he presides:

"Hac est moderna ecclesiae disciplina," says Van Espen (*Jus Eccles. Univ.* I. p. 162) "ut et episcopatum et archiepiscopatum sive metropolitam instituto sive erexit non nisi auctoritate Papae interveniente, tamen principis consensu, immo fere non nisi ad ejus postulationem fiat." The act of the Pope is virtually an interference with the government of England, and as such it must be denounced and resisted.

The assembled clergy expressed their thanks for the Bishop's reply. Lord John Russell's letter having been read, Dr. Croly declaimed on the subject of a general conspiracy afoot throughout Europe against Protestantism. He noticed, as a pregnant sign of the times, that three Romanists have been appointed by our Government to the highest diplomatic dignity of ambassador; and the last of these appointments is that of Mr. Sheil to Tuscany, which has always been the secret conduit through which the British Government dealt with Rome. It had been stated that Popery was merely an exaggerated form of Christianity, and therefore reclaimable; but he denied that proposition altogether, and affirmed that it was antagonistic to Christianity. The three great features of Christianity were, personal purity, the redemption through Christ, and justification by faith. All these were trampled under foot by Romanism. He read several historical documents to prove the persecuting tendency of the Romish system, and went through the history of Ireland since 1795 to show that every calamity which had befallen that country had been immediately preceded by some concession to Popery. Ireland, that condemned cell of Popery, thus furnished a signal example which he hoped would not be forgotten. What he would say to the clergy of England was, —Your action is good, your spirit is lofty, but you should form a solemn league and covenant. You should, one and all, come forward and sign one imperial document, and carry it in procession, headed by your bishops, to the foot of the throne. This is the language of Protestantism, and by this we will live and die [cheers].

A committee was appointed, who drew up an address to the Queen, warning her Majesty against the tendency of the Papal acts to undermine the very foundation of her throne; and the address was unanimously adopted.

The clergy of the Archdeaconries of Middlesex have now published their protest against the Papal usurpation, and an invitation to the laity to co-operate in nullifying it.

#### THE BISHOP OF EXETER.

The Bishop of Exeter has replied to an address from the laity of the parish of Trinity, which may be ranged as antagonistic to the declarations of the Bishop of London and Lord John Russell:

The recent act of the Bishop of Rome, affecting, in direct contradiction to the canons of the Catholic Church, to place bishops in this land, which is throughout already occupied by an episcopate nearly as ancient as that of Rome itself, cannot fail to have excited, in every faithful member of Christ's Church amongst us, a feeling of indignation at its presumption, and a firmer resolution than ever to resist the unrighteous and uncatholic spirit which has prompted it.

Whether this act be, indeed, as you designate it, an "aggression on the constitutional rights and sovereignty of the Crown of England," after all the changes in our constitution which modern legislation has introduced, I do not presume to say. If it be, it is manifestly the duty of the advisers of the Queen to take steps to vindicate the outraged rights and honour of their Royal Mistress.

But, perhaps, there is too much reason to fear, that the innovations which have been made within the last few years in our fundamental laws, have in truth removed all impediments to the intrusion of such bulls from Rome as that which is the subject of our present complaint. If this shall prove to be the case, it will become the people of England to blame their own culpable disregard of their highest interests, in spite of warnings repeatedly pressed upon them, rather than to indulge in furious but idle invective against the wary adversary who has turned their imprudence so largely to his own account.

#### DR. CUMMING AT HANOVER-SQUARE ROOMS.

One of the largest audiences that ever assembled within the walls of the Hanover-square Rooms congregated there on Thursday, to hear a lecture which the Rev. Dr. Cumming had announced his intention of delivering, at the request of the Society for Promoting the Religious principles of the Reformation, the special subject being "the teaching of Cardinal Wiseman the best reason for protest against his intrusion as Archbishop of Westminster." The lecture was advertised to commence at 2 o'clock, but the impatience of the multitude that had collected outside occasioned the doors to be opened shortly after 1, and in a few minutes the hall was densely thronged; the rev. gentleman who was to have commenced the proceedings with prayer being unable to obtain an entrance. Admiral Harcourt occupied the chair. The Rev. Doctor disclaimed all personal enmity to Dr. Wiseman, or desire to practise intolerance. But Dr. Wiseman was a Cardinal—that was, a temporal prince; and if a foreign temporal prince meddled with the rights, and privileges, and governance, of our most gracious sovereign, judging from the letter of Lord John Russell, and from the mettle and temperament of our countrymen, he would meet with that resistance which would tell him how great a blunder his master had perpetrated [cheers].

He treated Cardinal Wiseman now as a minister of the gospel, himself teaching certain doctrines; and he wished to ascertain, by sober analysis, whether Westminster would be very much benefited by getting rid of the ministers that now instructed it, and superseding them by his Eminence the Cardinal Archbishop. He proceeded to show that when the Cardinal was made archbishop and received the pallium, he repeated a solemn oath in Latin, which was to be found in the *Pontificale Romanum*, and which, being translated, is as follows:—"All heretics (that was Protestants) and schismatics (that was, the Greek church) I will prosecute and attack to the utmost of my power (*pro posse*)"—that Cardinal Wiseman highly recommended for the study and guidance of the priests of his diocese the works of St. Alphonsus Liguori, who was canonized by the proclamation of the Pope in 1839. St. Alphonsus said that the Scriptures and books of controversy might not be printed in the secular tongue; but let them not suppose, therefore, that Cardinal Wiseman denied the use of the Bible to the people. Oh, no. He allowed the French peasant to have it in Dutch, the Dutch in Russian, and the Russian in Hebrew—in fact any language they liked that they didn't understand. Another doctrine of Liguori was, that for a good cause it was lawful to use equivocation, and to enforce that equivocation with an oath. Let them bear that in mind when reading Dr. Ullathorne's letter to the *Times*, in which he had denied everything. Again, a confessor could affirm, even with an oath, that he did not know a sin that had been communicated to him in confession. The lecturer concluded his harangue with the Shaksperian quotation:—

Thou canst not, Cardinal, devise a name  
So slight, unworthy, and ridiculous,  
To charge me to an answer as the Pope.  
Tell him this tale; and from the mouth of England  
Add this much more,—that no Italian priest  
Shall tythe or toll in our dominions,

#### THE REV. THOMAS BINNEY.

Mr. Binney added to his sermon on Sunday evening, a "deliverance" on the subject of the present excitement, which was published in the course of the week in the *Morning Herald*. He prefaced his remarks with—"I cannot pretend to have a full and definite opinion respecting a matter which, as yet, is so new; I am willing, however, to give you, as my flock, the benefit, such as it is, that may lie in your knowing how, on the first blush of the thing, it shapes itself to my mind." He proceeded: "At first sight, and viewed simply as a spiritual or ecclesiastical arrangement, it [the papal division into dioceses] might seem as if there were nothing very serious in it. All England is divided into Methodist circuits—some parts of it two or three times over, by different Wesleyan bodies. We, ourselves, have our county associations; other communions have their ecclesiastical districts, or *may* have them. Why may not the Romanists have theirs? Nay, have they not had such districts for a long time with bishops and priests presiding over them? *What is it*, then, that makes the new arrangements so serious?" Three things, at least, would seem to stand out in reply to this question. 1. A new spiritual claim. 2. A new ecclesiastical claim involving an illegality. 3. A new political anomaly and offence. On each of these he enlarged. He added, in a sentence which has already been much canvassed, "I should like, in conclusion, to point out three lessons which may be gathered, and should be learnt, from the present crisis: one for extreme Churchmen; another for extreme Dissenters; and the last for the pious and earnest of all parties." The application to the second of these parties only have we space for:—

It may be easy to argue against national establishments and the royal supremacy; the demonstration may be complete, of the impropriety of secular legislation in religion, and in favour of unrestricted religious liberty; that the law should know no man in his religious character; that all religious bodies should be treated by the State equally and alike, and every Church have "a clear stage and no favour." So far as Popery is concerned, I am beginning to be suspicious of carrying this theory practically out—not, indeed, because the theory is itself erroneous, but because Popery is not a thing to which it can be applied. Popery is not simply and purely a religion. It is a great and mighty ecclesiastical confederacy, that aims at and desires political pre-eminence; it is a terrible compact, almost physical unity, animated by a spirit of intense hatred to real liberty, civil or religious. It requires to be held in check by law—not because its tenets are not true, but because its heart is

not to be trusted—not because its creed is a corruption of the faith, but because its tendencies are inimical to freedom—not because it "ignores" this or that Church, but because it is a power dangerous to the State. It will join the Dissenter in his theoretical reasoning when it is low—will applaud him for liberality in striving to gain for its own "emancipation" when it wishes to rise—will shout, at times, for "religious liberty" and the "voluntary principle"—will smile, and bow, and take everything it can, and look humble, modest, and demure, as long as is necessary to gain its ends; but when once gained, and any opportunity for a spring forward or upwards opens, it will take either with both force and ferocity, and care not if it crush, in its headlong career, the simple souls that served it in its need. Churchmen may find that, after all, Popery is really worse than Dissent; and Dissenters may find that an ecclesiastical Establishment, though an evil, may, with a Protestant Church, be a less evil than stark Popery without an Establishment.

#### DISGRACEFUL OUTRAGE AT ISLINGTON.

On Friday last, a "public meeting of the Protestant inhabitants of Islington, for the purpose of adopting an address to her Majesty the Queen in consequence of the late attempt of the Pope of Rome to establish a Romish Hierarchy in England," was held in the National School-room, Church-street, Islington. The room, which holds about 400, was filled half an hour before the time of commencement, and hundreds were unable to obtain admittance. The Rev. Daniel Wilson, the vicar, presided, according to notice, and on the platform were most of the clergy of the parish, and also the Rev. J. Weir (Free Church) and Rev. S. B. Hollis (Independent).

The meeting was opened by the recital of a collect and the Lord's prayer, and after loud calls for an adjournment to the church in consequence of the extreme pressure—a request with which the Chairman said it would be illegal to comply—the proceedings were commenced by a lengthened address from the Chairman, after which the Rev. Mr. Mackenzie moved, and the Rev. J. Weir seconded, a resolution denouncing the act of the Pope as an invasion of the supremacy of the Crown, and the rights and privileges of the English Church, and as an outrage on the Protestant feelings of the nation. Both the Chairman and the mover of the resolution made frequent allusion to "our Church," and acknowledged that the aggression of the Pope had been invited by the spread of Romanism in its bosom.

Mr. Miall, who resides in the parish, but has never taken part in any parish proceedings, had been urged to attend the meeting, and, after satisfying himself that from the terms of the announcement convening it, he might with propriety do so, he consented. We believe, however, that he went with the intention of speaking only in the event of an attempt being made to turn the meeting to a church purpose. When, therefore, he found that a resolution involving an approval of the Church Establishment was submitted, and that Dissenting ministers were a party to it, he forwarded a courteous note to the Chairman to the effect that he should feel it to be his duty to propose the amendment, of which he enclosed a copy, and requesting him to obtain a quiet hearing for a few minutes, in order to avoid all confusion. The amendment was to the following effect:—

That this meeting, having had under consideration the political leger of the Pope of Rome, claiming exclusive spiritual jurisdiction in these realms, and dividing the country into ecclesiastical districts, expresses its surprise and indignation at the arrogant pretensions involved in such a procedure: but at the same time it is no less strongly opposed to the assumption and exercise of similar claims and authority by any other hierarchy, from whatever quarter it may profess to derive authority.

This was in the Chairman's possession for nearly an hour, during which time both he and others on the platform (including Mr. Hollis) carefully read and re-read it. At length, the speeches of the mover and seconder being over, the Chairman said that "he had received a note from a gentleman named Miall, who wished to propose an amendment. A previous speaker (Mr. Weir) had said that he did not desire to attack the Establishment, but this amendment was of the very opposite character. It was for the meeting to say whether they wished to have it." The Chairman did not read the amendment to the meeting, who having thus received their cue from him, immediately hissed and shouted "No, no;" those who were present cried "Hear him," and "Fair-play." Mr. Miall had stepped on to the platform, and not having uttered a word, was standing in front (which was boarded), quietly looking at the audience, when, in about two minutes from the time of his leaving his place in the meeting, and without the Chairman or any one else having requested him to sit down, a clergyman behind him seized the collar of his coat and swung him partially round. Cole, another clergyman, the Rev. Mr. Cole, clasped him by the arms or waist, and the two united, lifting him from his feet and hurling him headlong to the ground at the side of the platform! Mr. Miall being taken by surprise, and being, as those who witnessed the assault, not of a very powerful build, while his assailants were stalwart men, could offer little resistance, or in any way avert the force of the blow. Miall was standing two yards from the end, sitting near the centre. Most fortunately a lady was Miall's on the upper step to the platform, and Mr. Miall's head first coming in contact with her, and his body striking another lady still further off, hardly without injuring either, he was saved from injury, but was so much shaken that the lady over whom he first fell, after picking him up, had to prevent his again falling. Incredibly as it may appear, no one of the clergy on the platform, not even Mr. Hollis, came to Mr. Miall's assistance, or manifested any anxiety respecting him. Several persons in the

meeting indignantly exclaimed against the outrage, and one gentleman, a Churchman, was so shocked that he fainted away; but by far the greater part of the audience, and of those on the platform, appeared to regard it with stoical indifference, and three or four bullying Churchmen surrounded Mr. Miall and his friends, and violently threatened to have them turned out. One of the clergy, the Rev. Mr. Hazelgrave, did, during the confusion, express his sorrow at the event to those who were near him, but the Chairman neither said nor did anything, but during the noise called on the next speaker to move an address to the Queen. Mr. Miall, believing that his life would not be safe if he resumed his place on the platform, refrained from doing so, and the proceedings continued.

Mr. HOLLIS was the seconder of the resolution. He began by saying that he was there as a loyal subject, and apart from all religious considerations he objected to the assertion of authority in this country by a foreign temporal prince. He abhorred Popery, and was anxious to avow the feeling. He knew there was a difference of opinion among Nonconformists as to the mode in which they should make their protest; but he could go heartily with all that had been said that night in denouncing Popery. He had also a deep Christian sympathy with the Chairman in the noble sentiments contained in his pamphlet, and he was much gratified with the magnanimous letter of Lord John Russell. They were favoured in that parish with ministers and gentlemen who, while they loved their Church, loved religion more. He had a right to utter those sentiments, though he knew that there was a difference of opinion among Nonconformists, and a sensitiveness and jealousy as to all matters on which Government laid its hand. He exceedingly regretted the treatment received by a gentleman who wished to make some remarks, and was sure that the gentlemen who, in the heat of the moment, had been the occasion of it, regretted it also. Here the speaker was interrupted by loud cries of "Why don't they say so?" This brought up the

Rev. J. COLE, who said that, "as a Christian man, he was anxious to express his heartfelt regret at the mistake he had made in removing a gentleman from the platform, but he did it to prevent his putting an end to the proceedings of the meeting" series of "Oh!" and "What an apology."

Mr. HOLLIS then resumed, and concluded by saying that, by reason of their principles as Nonconformists, they were prevented taking prompt steps on such occasions as these, and he thanked the clergy of the parish for convening the meeting.

Immediately at the close of Mr. Hollis's speech, the Chairman, without putting the address to the meeting, hurriedly closed it by calling for "God save the Queen," and a "hip, hip, hurrah!" Groups of people remained for some minutes discussing the events of the evening, and Mr. Cole apologized to Mr. Miall personally, though in a very hurried and inadequate way. None of the other gentlemen on the platform took further notice of him.

On Saturday bills were posted through the parish, addressed to the "Protestant Dissenters of Islington," in which there are the following sentences:—

Beware of signing any address acknowledging "the supremacy of the Crown" in matters of religion, and upholding "the rights and privileges of the English Church."

The Queen has no more scriptural right to appoint bishops than the Pope, and the Church of England is as intolerant and arrogant, and is fast becoming as popish, as the Church of Rome.

The brutal and unprovoked attack on Mr. Miall at the "Meeting of the Protestant inhabitants of Islington" on Friday night proves that Churchmen hate free discussion as much as Romanists.

The circumstances of the case are then detailed, and the closing sentence is—

Alas! for the Church, when the Evangelical Churchmen can defend it only by foul play and physical force.

These bills were, in the course of Saturday and Monday, systematically torn down and defaced.

On Sunday, the address, which is quite in the alarmist strain, and makes the same references as the resolution at the meeting, was lying for signature at Mr. Hollis's chapel, and at the close of his sermon in the evening, that gentleman alluded to the occurrence of the previous evening, which he much regretted. He however thought that Mr. Miall had acted an unmanly, unchristian, and ungenerous part in interfering, and said that he was standing so near the edge of the platform, that a slight push was sufficient to throw him off—a statement which, as has been seen, is not in accordance with the fact. His own conduct in remaining passive, he defended on the ground of his delicate health, but that he had alluded to it when his turn came to speak. He also said that Mr. Wilson had asked him whether he thought Mr. Miall should be allowed to speak, and he had replied that he thought courtesy and Christian feeling would not be thrown away.

The Rev. HENRY ALLON, at Union Chapel, preached what we have heard described as a thoroughly Anti-state-church sermon, and said that the address was one which he, as a Dissenter, could not conscientiously sign.

In the course of Monday, parties, among whom were ladies, were busily engaged in canvassing from house to house for signatures to the address, and these roundly asserted that the statement of the assault having been committed was false! In the course of the day, a curious incident occurred. A stationer was describing to a customer what had taken place, when a gentleman in the shop, who was writing a letter at the time, started

up and said that he was Mr. Cole, and that it was not true that violence was used, for that it was owing to the fact that the poor gentleman was blind that he had fallen off! We understand that this same gentleman, who thus privately denied what he had publicly apologized for, has already figured in a similar case.

On Monday night, a numerous meeting of the friends of religious liberty, residing in the parish, was convened by circular, and it was resolved, that for the protection of the public, both the offenders should be required to publish an ample apology or be prosecuted in a court of law. It was then felt that the hardihood with which the assault was being denied, and Mr. Cole's gross misrepresentations, required that this step should be taken. A public meeting to consider the duty of Nonconformists in relation to the Pope's Bull, was also decided upon, and a subscription entered into to defray the expenses which have already been, and will yet be, incurred.

The *Record*, the organ of the evangelical clergy, in a paragraph report, says that when "Mr. Edward Miall, of the *Nonconformist*, endeavoured to sow division in the meeting by moving an amendment, he was immediately put down by a strong expression of the sense of the meeting." In a leading article it is also stated that Mr. Miall "was eagerly put out of the room by the people," and the writer has the indecency thus to chuckle over the event—"Mr. Miall may assemble a large party of friends over tea and coffee at the London Tavern; but, as he found the next night, if he ventured into a public meeting of a large parish, he is very soon shown the door."

#### MEETING AT WHITECHAPEL.

Among the innumerable parish meetings, we select one distinguished by the presence and speech of a well-known Dissenting minister.

At a very crowded meeting in Whitechapel, the rector in the chair, the Rev. C. B. GRIMBLE, incumbent of St. Paul's Church for Seamen, in Dock-street, having moved:—

That being fully persuaded that Popery is a system of apostasy from God, defacing Christianity by idolatry and superstition, and the crimes consequent thereon, this meeting considers it the duty of all who value the blessing of Scriptural truth and Protestant liberty to co-operate in opposing, by all legitimate means, the present insolent aggression of an Italian bishop on the legally constituted authorities, and on the Christian faith and feelings of Protestant England;

The Rev. CHARLES STOVEL, who was received with much applause, seconded the resolution. Standing on the term "legitimate," he said he should not consent to the adoption of any illegitimate means, even in resisting Popery. He thought it would be legitimate for the Queen to use constitutional means to protect the persons and rights of all Christians threatened by this new hierarchy, wherever they might be touched, and not to protect the persons and rights of all Christians merely, but all Englishmen. Popery had never rested upon the premises on which it had stood, nor would it rest, whatever concession might be made to it, until, as in the days of John, it received the crown of England, presented by the sovereign on his knees, and retained it to him again, as the Pope's vassal. That was the object of Rome, as it had ever been. Therefore it was the duty of all Protestants and all Englishmen to resist every attempted encroachment of the Papal power.

If these twelve bishops were appointed, and obtained a recognised standing in this country, they would, in a few years hence, demand to be admitted to the House of Lords. They would have interests to uphold, and all the arguments pleaded for the admission of the English hierarchy to that House would be pleaded for the admission of the Popish hierarchy—and if they got there they would soon demand an Inquisition. What, then, would be the use of our schools, of our Bibles, of our ordinances, and of our boasted liberty, when at any moment a man might be dragged from his bed to a dungeon? [cheers.] To meet this monster, who was now seeking the enslavement and the destruction of humanity, they must go with clean hands. It was useless to call out against Puseyism and Tractarianism—they must examine their own conduct, and their own hearts, that nothing akin to Popery was in themselves; let them unite, and avoiding any party cry or party difference, strike the monster to his ruin.

The resolution was unanimously carried.

#### PROVINCIAL MEETINGS.

Besides the different diocesan clergy meetings, with addresses to their bishops and responses thereto, mixed meetings of clergy and laity are being held in all the provincial cities and towns.

At Manchester, the Rev. Canon Sowell contended that the promulgation of the bull issued by the Pope was a direct infringement of the law of the land:—

The Act of the 9th and 10th of Victoria, c. 69, repealed certain acts passed in the reign of glorious Queen Bess to keep the Papacy in check; it also repealed an act of Elizabeth "against the bringing in and putting in execution of bulls, writings, instruments, and documents, and other superstitious things from the Bishop of Rome," so far only as the penalties therein mentioned, which were pains and punishments as for high treason (and, therefore, nothing less than death). But what did it leave enacted? Why, these were the words:—"But it is hereby declared, that nothing in this enactment contained shall authorize or render it lawful for any person or persons to import, bring in, or put in execution within this realm any such bulls, writings, or instruments; and that in all respects, save as to penalties and punishments, the law shall continue the same as though this enactment had not been made" [cheers]. Here was an act made in 1816 which distinctly declared it to be unlawful for any person or persons to bring in or enact any bull or document from the Pope of Rome, and, therefore, they (the meeting) had the law in their favour; and, God helping them, they would compel any

Administration to enforce the law of the land. And right glad should he be if, when his so-called "Emmence," Dr. Wiseman, landed in England, in his proud and arrogant assumption, he found a couple of policemen to walk him off [cheers and laughter].

The Rev. Hugh McNeile, at Liverpool, was equally desirous of magisterial interference, but not so hopeful;—"the Roman Catholics laughed at those who talked of bringing the strong arm of the law to bear upon them. They knew too well that 'our statute-book had been gradually denuded of those arch-Papal acts which would have enabled us to grapple with an evil like the present.'"

#### FIFTH OF NOVEMBER DEMONSTRATIONS.

These have been unusually "grand" in most of the large towns, as well as in London—in Exeter and Brighton especially. In the former, forty teams of wood were brought into the Cathedral-yard, and piled for the bonfire in the roadway, about equidistant from Broadgate to the western entrance of the ancient edifice. Large placards upon the walls announced that "the induction of the Cardinal Archbishop of Westminster and his gang" would take place in the Cathedral-yard in the evening at nine o'clock. The discharge of rockets began at eight p.m., and at a quarter-past nine the grand procession marched out of the College, where it had been about an hour and a half in forming. It extended more than 150 yards, and was composed of above 200 persons in characteristic dresses.

The following ridiculous incident is also parading the round of newspapers:—After a sermon on Tuesday evening, on the gunpowder plot, at St. Saviour's, Southwark, the organ, as the people were leaving, commenced playing the air of the national anthem. The whole congregation suddenly commenced the words, and sang two verses with great enthusiasm. Mr. Curling, the preacher, then succeeded in procuring a pause, and remarked that as some expressions in the remaining verses were not quite befitting the sanctity of the edifice, they had better substitute the doxology. The organ then began to play the "Old Hundredth," and the people sang "Praise God from whom all blessings flow," with a fervour and universality "that evinced their cordial concurrence in the suggestion of their pastor."

**RESTORATION OF THE PENAL LAWS.**—The *Morning Advertiser*, in its leading column, says, that so great and manifold have been the applications made to Lord John Russell, by all classes of her Majesty's subjects, to prevent the partitioning of England into Roman Catholic bishoprics, he has resolved on introducing a bill with that view, immediately on the re-assembling of Parliament. The same journal adds, that "one of the provisions of the bill will subject any party to pains and penalties who either verbally, or by writing, addresses by the title of archbishop or bishop any of the newly elected Romish hierarchy."

The gentlemen of the English bar are about to present an address to her Majesty on the subject of the recent Papal usurpation. Within twenty-four hours, the address has been signed by a great majority of the Queen's counsel and leaders of the profession; and several members of the Roman Catholic communion have expressed their approbation of its object, although declining to be a party to its form of expression.—*Morning Chronicle*.

**ARRIVAL OF CARDINAL WISEMAN IN LONDON.**—The newly-appointed Romish Archbishop of Westminster arrived in London from Ostend at half-past four this (Tuesday) morning, by the South-Eastern Railway, and proceeded to his residence in Golden-square. The Cardinal left Liege on Sunday, but so late as Thursday last he had no intention of quitting that town for some days. Having, however, been urged by pressing communications from several members of the Catholic nobility and others in England, he determined upon an immediate return. The Cardinal's arrival was kept so profound a secret, and was so little anticipated, that when he reached town the house that is being fitted up for him was still in possession of the workmen, and was not in a state for his reception. Pending the decorations of his newly-appointed residence, the Cardinal will reside at St. George's Chapel. We are informed that the Cardinal was extremely surprised by the publication of the Premier's letter to the Bishop of Durham, having a few days prior to its appearance addressed a private communication from Vienna to Lord J. Russell, and having received no intimation of his lordship's intended manifesto.—*Times*.

Expressions of opposite feeling, we observe, are not wanting:—

Mr. Ambrose Lisle Phillipps, a Catholic gentleman, in a striking letter to Lord Shrewsbury, stigmatizes the endeavour to raise no-Popery clamour, and contends that the Pope has simply abolished the office of Vicar Apostolic, and placed the English Catholic Church under the government of *ordinary Bishops*, contending that it is no more than was done by the Free Kirk Secession in Scotland when it set up Presbyteries in opposition to those of the Establishment. He further declares that the decree of the Pope having gone forth, it will be upheld by every faithful Catholic from the greatest to the least, though Protestant violence should convulse England to the centre. The Papal Bishop of Northampton has addressed his flock in language disclaiming intention to irritate Protestant feeling, or encroach on political rights. The *Cork Examiner*, a Catholic paper, calls the attention of its readers to "the disgusting exhibition of bigotry and brutality which was displayed in the streets of London on Tuesday last, for the edification of a city which is as truly infidel in heart as any community of Central Africa;" and exclaims, "If this be Christianity, if this be

according to the teaching of that Bible which English Protestants boast of reading, then the sooner such Christianity is at an end, and such teaching is terminated, the better for man's welfare in this world and in the next." Lord John Russell, it declares, "is a bigot—a rank bigot—an insane bigot."

The *Manchester Examiner*, *Gateshead Observer*, *Norfolk News*, and *Bristol Examiner*, are conspicuous in faithful adherence to their avowed principles amidst the general defection. The Rev. G. Conder, addresses a letter to the *Leeds Mercury*, enforcing on Dissenters their true policy at the present juncture; and the Rev. J. J. Brown, Baptist minister, to the *Reading Mercury*.

At Boston an amendment was moved, and Anti-state-church speeches delivered, on the motion for an address to the Queen, by the Revs. F. Matthews and S. Wilson. Several ministers of the metropolis have also, to our knowledge, addressed their congregations in the language of consistency and faithfulness.

#### IMPORTANT CASE UNDER THE TOLERATION ACT.

##### A WESLEYAN MINISTER PUT OUT OF COURT.

A case recently came on for hearing at Aylsham, Norfolk, which excited very considerable interest. The charge was preferred by the Rev. Charles Povah, Wesleyan minister, against Mr. John Palmer, an expelled Wesleyan local preacher, for having occupied the pulpit of a Wesleyan chapel at Cawston, and thereby, as was alleged, molested the prosecutor. Mr. B. T. Sharpe, of Norwich, appeared for Mr. Povah, and Mr. Tillett for the defendant. From the evidence of the prosecutor, it appeared that, on the afternoon of Sunday, the 22nd September, he attended at the Cawston Chapel to preach there, according to the preachers' plan. On entering the chapel, however, he found that Mr. Palmer was in the pulpit. He (Mr. Povah), nevertheless, ascended the pulpit and asked Mr. Palmer for the hymn-book, but as his request was refused, and as Mr. Povah could find no one person in the congregation who would lend him one, he gave out a hymn from memory. During the singing Mr. Palmer took the opportunity of announcing that a barn was prepared close at hand, and that he and those who wished to hear him would at once proceed thither, and thereupon the whole congregation, with the exception of five or six persons, left the chapel. It was contended on the part of the prosecution, that, by this interruption, Mr. Palmer had rendered himself liable to the penalties of a breach of the Toleration Act. Mr. Tillett cross-examined the witnesses at considerable length, and then submitted to the magistrates that no case had been made out to justify them in sending it to the sessions. He entered into a detailed consideration of the circumstances in which the Wesleyan body now stood, contending that the defendant was as fully a member of that body now as ever, inasmuch as his expulsion was illegal; that the chapel being vested in trustees, they had, in point of law, the whole control over the building, and could admit to the pulpit whomsoever they pleased; and if it were contended that the chapel was vested in trust for the exclusive use of the Wesleyan Conference trusts, he would remind them that a court of law took no cognisance of trusts, the only remedy for a breach of trust being in the Court of Chancery; that, so far as concerned the courts of law, a trustee was not amenable to them for any abuse of his power; and that, as Mr. Palmer occupied the pulpit with the consent of the majority of the trustees, neither the magistrates nor the Quarter Sessions could question Mr. Palmer's full authority so to do; and the only recourse for the Wesleyan Conference was to obtain an injunction from the Court of Chancery. He contended, also, that the case was one in which no favour should be shown to the prosecutor, for it was obvious that the great majority of the people did not wish to hear Mr. Povah, and, in these days, no man should be encouraged to obtrude his ministrations upon those who did not wish to have him, more particularly as the majority of the trustees, who must be presumed to be the most prominent and influential of the Wesleyans in the district, had requested Mr. Palmer to officiate on the occasion. It was a question, Mr. Tillett argued, of right, and Mr. Palmer and his friends had made no more interruption than was necessary to assert their right, and the Toleration Act was only designed to enable the magistrates to prevent and punish wilful breaches of the peace, but not to place the magistrates in the position of a Court of Chancery, to adjudicate on disputed questions exclusively cognisable by that court. Mr. Tillett took several technical objections to the form of the proceedings and the sufficiency of the evidence; and he concluded a long address by stating that this was the first case of the kind ever attempted, and he had no doubt the decision of the magistrates would be such that it would be the last. The room was then cleared, and the magistrates deliberated for a considerable time; after which the public were re-admitted, and the chairman announced the decision in the following words:—"We think that no molestation has been proved to justify us in sending this case to the sessions." The announcement was received by the people with considerable cheering.—*Norfolk News*.

Mr. Tod was yesterday week elected a town councillor for the first municipal ward of the city of Edinburgh, and on Thursday, his constituents having paid the amount for which he was imprisoned, took him from the jail in a carriage, and conveyed him in triumph to the council-room, when he took his seat.

**MONUMENT TO THE REV. R. W. HAMILTON, D.D., LL.D.**—It is intended by the friends and admirers of the late Dr. Hamilton to erect a monument over his tomb, that shall express the esteem in which he was held by his fellow-townsmen. A subscription has already been raised, which approaches to the amount required; and men of various sects and parties have cheerfully joined in this method of testifying their warm regard for this eminent minister. Perhaps the tribute has been too long delayed; but we rejoice that it is now in a fair way of being executed; and we feel certain that great numbers only want the opportunity to join in the memorial to departed genius and goodness. That they may be able to do so, we may state, that the subscription list is in the hands of Mr. John Jackson, jun., of this town.—*Leeds Mercury*.

**"ALTON LOCKE."**—The correspondents of the *Record*, who invariably hasten to cry down any symptom of free thought amongst the clergy, have brought the charge of infidelity against the Rev. C. Kingsley, author of "Alton Locke," and, by their hurtful insinuations, have induced him to resign his connexion with the Queen's College. Mr. Kingsley has thought it worth while to answer them. He firmly believes, he says, in the fall of man and the corruption of human nature. "Whosoever says that I overlook the 'necessity of being utterly and radically converted, and becoming as a little child,' in the strictest and fullest Evangelical sense, invariably states a falsehood; for it is a constant subject of my preaching. Whosoever says that I 'confound the ordinary operations of the Holy Spirit with the extraordinary ones worked by him on the hearts of true believers,' also states a falsehood; for I deeply feel and constantly preach the absolutely infinite difference between them."

**ON DR.**—We are informed that Dr. Bunting and his party have applied to a legal gentleman who travels the Northern Circuit respecting the practicability of remodelling the laws of Methodism, and of framing a code *de novo* that should be final and binding: and, without ambiguity, be concise, and convenient for reference or appeal: and all so as not to invalidate or jeopardize the legal rights of the Conference. The learned Gentleman, we understand, advises them that it cannot be done without an Act of Parliament! We understand, further, that the heads of houses have had special meetings in Manchester, respecting the present state of affairs.—*Wesleyan Times*.

**CHURCH EXTENSION IN WALES.**—A numerously-attended meeting of the Welsh clergy and laity has been held at Bridgend, to aid in the formation of a society for providing an additional number of pastors, such society also to be enabled to make grants towards the increase of church accommodation, and towards providing school-rooms, which should be licensed for the celebration of Divine worship. The Bishop of Llandaff, who presided, dwelt on the necessity, in a mixed population like that of Wales, where the English and Welsh languages were both used, of providing spiritual teachers for both classes of the population. "He had no sympathy at all with those persons who wished to extirpate the native Welsh language, and no system under his management and control should in any way tend to the degradation of the native clergy." Alluding to the efforts made in the diocese by Dissenters, his lordship charitably said, that "although there were no doubt many conscientious Dissenters," he regarded Dissent on the whole as a very great evil. Referring next to the recent act of aggression made by the Church of Rome, he said they were aware that a bishopric of Merthyr Tydil had been constituted, with an archbishopric and eleven other bishoprics. "Had he a voice which could reach the Dissenting part of the community, he would respectfully remind them that in the reign of James II., when we were nearly overwhelmed by the aggressive acts of the Church of Rome, the Dissenters of this country nobly rallied round the Church, and it was mainly owing to their united efforts that that great danger was warded off." The society was started by the appointment of a committee, &c.

**APOSTOLICAL SUCCESSION.**—The Rev. Mr. Caruthers, of Liverpool, formerly missionary in the Crimea, related at a missionary meeting in Leeds, an amusing instance of the importance attached to apostolical succession among the Kalmuck Tartars:—When at Astracan, Mr. C. visited the church of the Kalmucks, and saw their high priest pour some dirty liquid out of a large bottle into a small phial, and solemnly drink it off. On inquiring why this was done, he was told that that bottle contained the ashes of the high priest's predecessor, and that it was the custom to burn the dead body of the deceased high priest, and then to mingle the ashes with water, a portion of which was drunk every morning by his successor, until the whole of the former pontiff had been received really and bodily into the system of the existing pontiff! This practice is worthy of the devout consideration of the Oxford divines, as it affords the truest realization of apostolic succession that we have ever heard of.—*Christian Treasury*.

**PHYSIC FOR MINDS DISEASED.**—For the first time at St. Luke's Hospital, a ball was given to a number of the patients, on St. Luke's-day last. Between sixty and seventy lunatics assembled at six o'clock, with a number of the officers and nurses, and dancing was kept up till nine, when all retired to their dormitories. The poor creatures enjoyed the entertainment greatly, and behaved with perfect propriety, though cases of very uncontrollable mania are sent to St. Luke's.

#### RELIGIOUS INTELLIGENCE.

##### KING EDWARD RAGGED AND INDUSTRIAL SCHOOLS.

Yesterday week the ceremony of laying the foundation stone of a new school for destitute children in the district of Spitalfields was gone through with the usual solemnities. The school is denominated "King Edward Ragged and Industrial Schools, and Eastern Juvenile Refuge." It is situated in Albert-street, Buxton-street, in the midst of a locality where it is most desirable the influence of such an institution should be extended. It is to be built in the Tudor style of architecture, and will, when finished, be a most appropriate building for the purpose it is intended to serve. On the occasion of laying the foundation-stone there was a large attendance of the supporters of such institutions, comprising many of the most influential ladies and gentlemen of the neighbourhood. At half-past two o'clock the chair was taken by Thomas Beauchamp Proctor, Esq., when the usual ceremony of laying the foundation stone of such a building commenced.

Mr. H. R. WILLIAMS, the indefatigable honorary secretary to the school, in the outset of the proceedings, read a report of what had been done hitherto by the instrumentality of the school, and what might be necessarily expected as possible to be effected by it. The report commenced by stating, that at the laying of the foundation-stone of a new building to be publicly dedicated to the purposes of education, the committee thought it necessary to give a brief outline of the proceedings in connexion with the school. The necessities of the large and important district in which the school is situated were so apparent, as not only to justify, but imperatively to demand, that some provision should be ready for a very large and not unimportant class of the young population, for whose benefit little or nothing had previously been attempted. In order to make up that deficiency, a few persons met together in that district; a room was taken, and a school commenced. It soon appeared that the scholars were by far too numerous to be accommodated in the small and confined space at first provided for them. Larger premises were accordingly sought for, and an old stable and piggery were secured, and so altered as to afford accommodation for more than 200 children, and was opened by the Right Hon. Lord Ashley in November, 1846. That school had continued to the present time, and so far as the facilities of the place itself were concerned, it had afforded proportionate good to the neighbourhood. The committee, however, felt it to be practicable to afford that measure of relief which the destitution and wants of the district absolutely required, and in doing so they were in a great measure successful, though not to the full extent they anticipated. The committee, notwithstanding the disadvantages they laboured under, were resolved at least to attempt to introduce a system of industrial training into the schools. This they did by the reception of a number of lads, who greatly benefited by the instruction; but owing to the increased applications for admission the committee found itself unable to meet the exigency. The committee were, therefore, obliged to give up that most important department of the school, industrial training, but they now hoped to resume it. The attendance at the schools alternated with the seasons. During the summer months it was found difficult to get together 150; but during the winter the attendance often exceeded 300 of the most undisciplined and lawless characters that it was possible to find in that or any other locality. Seeing that the place was too confined, the supporters of the institution had ransacked the district in order to secure a better place, and they had now determined on securing a portion of that freehold ground in Albert-street, upon which the present premises were to be erected. These premises, which extended 85 feet in frontage by 110 feet in depth, had been purchased for the sum of £600. The building was to consist of three stories, each measuring 60 feet by 32 feet. The basement floor will consist of an infant school and bath-room with washhouse, kitchen, scullery and laundry for girls, which, with the systematic and judicious training the committee were anxious to bestow upon that class of their pupils, would, it was hoped, fit them for the domestic duties which would devolve upon them in after life. The school-rooms are to be 16 feet in height, and besides these it is intended to secure dormitory accommodation for forty wholly destitute children. The contract for the works about to be erected had been taken by Mr. William Hill, for the sum of £2,464, and adding to that the cost of the ground (£600), and various incidental expenses connected therewith, the whole amount would be £3,500. To meet that the committee had but £1,387 1s. 10d., leaving more than £2,100 to be collected, and it was hoped that to make up this sum the public would generously come forward.

Mr. GEORGE SIMMONS then addressed the parties assembled on the importance of the occasion which had called them together. There had been times when they could not have met in that public manner for such a purpose, but now those times were happily changed, and they, therefore, ought to do their utmost to cause the present generation to benefit by those favourable circumstances.

The Rev. Dr. HEWLETT also addressed the company.

The Rev. W. TYLER then read an address to the chairman, which was, in effect, that the committee invited him, with no ordinary feelings of gratitude, to lay the foundation-stone of the present institution, which was to be called King Edward Ragged and Industrial Schools, and Eastern Juvenile Re-

fuge. The rev. gentleman concluded by presenting the chairman with a neatly-worked trowel, bearing the inscription—"Presented to Thomas Beauchamp Proctor, Esq., on his laying the foundation-stone of the King Edward Ragged and Industrial Schools, Mile-end New Town, November 5th, 1850, by a few friends, as a token of the esteem in which his services are held in promoting the establishment of that institution." The stone was then lowered in regular masonic form, there being enclosed in a cavity of it a glass bottle, containing the coins, weights, and measures of the present reign, the report of the committee, of which the foregoing is a summary, the names of the committee, and the other office-bearers.

The CHAIRMAN having pronounced the stone fixed, congratulated those assembled on the accomplishment of a work which would be of so great advantage to the neighbourhood. There could be no doubt that ragged schools had been the means of raising many of the lowest of their population to assume that position in society which an All-wise Providence intended they should occupy.

The SECRETARY having announced several subscriptions in behalf of the schools, a cordial vote of thanks was passed to that functionary (Mr. H. R. Williams) for his exertions in behalf of the institution, and another to the chairman, for the attention he had bestowed upon it. The proceedings then terminated.

**COVENTRY.**—On Tuesday, Oct. 29, 1850, recognition services were held in Cow-lane Chapel, Coventry, in connexion with the settlement of Mr. William Rosevear (a student of the Bristol College) as pastor of the Baptist Church worshipping in that place.

An early prayer-meeting was held at seven o'clock, to seek a blessing on the engagements. At half-past ten a numerous congregation assembled, when the Rev. C. Wilson, of Helstone, Cornwall (Mr. Rosevear's early friend and instructor), read the scriptures, gave a short address, and prayed. The Rev. W. F. Gotch, M.A., classical tutor of the Bristol College, then delivered a very able address on the nature of the service they were met to engage in—vindicating it from the objections of the two opposite parties, who, on the one side, treat it with disesteem and neglect it altogether, and on the other endeavour to magnify it by a show of authority which finds no warrant either in the apostolic writings or in the practice of the churches which they founded. Mr. Rosevear then read a paper embodying a narrative of the steps by which he had been led to his adopted sphere of labour, and his views of Christian doctrine and practice. The Rev. F. Franklin, the aged former pastor of the church, then offered prayer, after which the Rev. T. S. Crisp, president of the Bristol College, addressed the newly-elected minister with affection and pathos. The Rev. J. Jerard, the now aged successor of the revered George Burder, concluded with prayer. In the evening the Rev. Isaac New, of Birmingham, preached.

**LUTON.**—The Rev. James Harcourt has accepted an unanimous invitation from the church assembling at the Baptist Chapel, Wellington-street, Luton, and will commence his labours amongst them in a few weeks, having left a devoted people and engaged for a much less salary than he was receiving at his late charge, considering Luton a more extended sphere of usefulness.—*From a Correspondent.*

**THE REV. ROBERT MACHEATH** having accepted the unanimous invitation of the Independent Church at Darlington, Durham, has resigned his official connexions with his late charge at Hope Chapel, Stretton. The church and friends of the place feeling desirous of expressing their united attachment and esteem, presented to their pastor, at a social tea meeting, a purse with twenty guineas. Interesting addresses were delivered on the occasion by the Revs. John Edwards, Hanley, S. B. Schofield, Burslem, William Chambers, Newcastle, Samuel Jones, Langton, and Robert Macheath, late pastor of the church.

**NEW CONGREGATIONAL CHAPEL, CITY-ROAD.**—On Friday evening last, a social meeting of the members and friends of the above congregation was held in the schoolrooms of Barnsbury Chapel, for the purpose of receiving contributions in aid of the £1,000 agreed to be paid to the London Chapel Building Society, as the first instalment of the purchase-money. The chair was taken by John Pitman, Esq. The Rev. John Watson, of Hackney, and the Rev. J. C. Gallaway, were the only ministers present. The Chairman congratulated the assembly on the present position of affairs, and expressed the pleasure he felt in being again with friends, who had so well maintained their character for consistency, and he had no doubt they were fully prepared to redeem their pledge to the society, which had erected their beautiful and commodious place of worship. The Rev. J. C. Gallaway, after some business remarks, as Secretary of the Chapel Building Society, expressed his cordial feeling, and that of the Committee, with the proceedings in the City-road Chapel. The chapel itself he maintained to be chaste, appropriate, in character with the times, and an ornament to the neighbourhood; but he was still better pleased with the mode in which the work was carried on there, and the men who engaged in it. He stated that the Committee felt great anxiety respecting this their first effort, lest it should fail, but now all their anxiety was at an end. Mr. Rooke made a brief statement in respect to the re-organization of the Christian Instruction Society, Sunday-schools, and other Christian movements in connexion with the chapel, and stated, that within a short period about £100 have been raised for the Home Missions, and other societies, among its friends. A list of the contributions in hand was then read, amounting to the sum of £681 5s. 1d.; and a second list of payments made at the meeting, £192 18s., and with £60 pro-

mised, making a total sum of £783 18s. 1d., besides which there are about £100 to be added as the result of the opening services, &c., so that very little short of £1,000 remains to be contributed. This part of the business having been concluded, Mr. Thomson, on the part of the church, rose to present to Mr. Rooke, the senior deacon, an elegant time-piece, of the value of thirty-five guineas, which he did in a highly complimentary speech, and read the following as the inscription upon the clock:—"Presented to Thomas James Rooke, Esq., by the church assembling in the Congregational Chapel, City-road, as a tribute of Christian affection for the zeal and ability manifested by him in the maintenance of Congregational principles, under the peculiar circumstances which led to its withdrawal from Claremont Chapel, on the 3rd November, 1848, and final settlement in the above place of worship, November 8th, 1850." Mr. Rooke, in responding to the address delivered to him, passed briefly in review the various positions of trial and encouragement through which the church has passed, and thanked the meeting for this elegant expression of their Christian regard, which he accepted with much pleasure. Other addresses were delivered by the Rev. J. Watson, Messrs. Ford, Holt, and others, and the meeting concluded by devotional exercise. Sermons were preached in behalf of the building fund, on Sabbath-day, by the Rev. Dr. Tidman and the Rev. Mr. Brown, late of Bolton. The next effort of the church is the erection of a building for Sabbath and Day-schools, which is estimated to cost about £1,000, and it has to pay off £2,000 more to the London Chapel Building-Society within two years.

The Reformers held a private meeting at Liverpool on Friday, and resolved to invite a deputation from the Parliamentary Reform Association, for which purpose a requisition has been signed. Resolutions to radicalize the town were also adopted. Laurence Heyworth, Esq., M.P., occupied the chair.

**WHAT DEATH LEAVES BEHIND AS OUR INDESTRUCTIBLE POSSESSION.**—Our griefs of bereavement (which are the severest of all), our expostulations with death, too generally treat as utterly gone, treasures whose best portion is with us still; even proved to be present by the very tears that weep their absence. For wherein consists the value of parent, child, or friend? Is it in the use we may make of him, or in the love we feel for him? Is it in his form, his voice, his features,—or in the dear memories and delightful affections which these awaken in our minds? As a foreign land differs from our own, not in its soil, but in its recollections; as another house differs from our own, not by its materials, but by the spirit of its associated feelings, not as a substance, but as a sign,—so does a friend differ from a stranger, not in his person, but in his power over our hearts. He is nothing to us, but for the impression he leaves upon our souls, to present which is the mission whereto God has sent him, and the office for which we love him. Of all the ingredients that enter into that infinitely complex thing, a human life, of all the influences that radiate from it, and proclaim it there, none surely are so essential as the affections it kindles in others; and if beings around entertain of it a blessed and a noble conception, are filled by it with generous aspirations, and feel the thought of it to be as a fire from heaven, in this is its true and best existence; in this consists its real identity, distinguishing it by strongest marks from other minds. And all this death leaves behind, as our indestructible possession; from our mere eyes he takes the visible form of the objects of our love, for this is only borrowed; from our souls he cannot take the love itself to which that is subservient; for it is given us for ever. The very grief that wastes us testifies that, in his true worth, the companion we lament as lost is with us still; for is it not the idea of him that weeps in us; his image that supplies the tears? His best offices he will continue to us yet, if we are true to him; with serenest look, as through the windows of his soul, rebuking our di-quiet, bracing our faith, quickening our conscience, and cooling the fever-heats of life. Doubtless the thought of him is transmuted from gladness into sorrow. But will any true heart say that an affection is an evil because it is sad, and wish to shake it off, the moment it brings pain? Call it what you will, that is not love which itself is anxious to grow cold: the emotions of a faithful soul never entertain a suicidal purpose, and plan their own extinction: rather do they reproach their own insensibility, and passionately pray for a greater vitality. Whether, then, in anxiety or in peace, in joy or in regrets, let the spirit of affection stay; and if the spirit stay, the objects, though vanished, leave their best presence with us still. No; that only is truly lost which we have ceased to love. If there be a friend whom in our childhood or our youth we venerated for the wisdom of virtue and beauty of holiness, and whom now we regard with the aversion of corrupted tastes, or the coldness of callous hearts, he indeed is lost; if there be a companion whose hand was once locked in ours with the vows, seemingly so firm, of our enthusiastic years, and on whom now we look with a mind frozen by the worldliness or poisoned by the jealousies and rivalries of life, such a one is surely lost; but not the departed who left our world with benediction, and fell close-locked in our embrace: such a one though dead, yet speaketh; and others, though living, are silent to our hearts. Of the alienated the loss is absolute, an extinction of a part of our nature. But the sainted dead shall finish for us the blessed work which they began. They tarried with us, and nurtured a human love; they depart from us, and kindle a divine. Cease, then, our complaining hearts, and wait in patience the great gathering of souls!—James Martineau.

## POSTSCRIPT.

Wednesday, November 13, Two o'clock.

### FOREIGN INTELLIGENCE.

Despatches from Paris, dated Tuesday evening, state:—

The President's message was read this day to the National Assembly by M. Baroche, Minister of the Interior, at half-past 3 o'clock. The parts of the message most applauded by the majority were the paragraphs relative to the restoration of Pius IX. to the Pontifical throne, the nomination of three new French Cardinals, the peaceful and moderate tone of foreign policy, the friendly feeling towards England, and, in particular, the moderate and disinterested manner in which the President alluded to the revision of the Constitution which he was bound by oath to respect. This last part was received with loud applause, which was continued long after the Minister ceased reading. The demeanour of the Opposition was as moderate as could be expected.

M. Dupin was re-elected President of the Assembly for the ensuing three months by a majority of 388 votes, out of 574 voters. M. Matthieu de la Drome obtained 121; M. Michel de Bourges, 33; and 37 votes were scattered amongst the various candidates.

The result of the ballot for the election of the Vice-President and Secretaries will not be proclaimed till tomorrow.

The hoax practised by *La Presse*, in the publication of a document called "The Message of the President," has produced a very unpleasant effect along the railroad to Amiens and Arras. Several telegraphic despatches were received yesterday from the Prefects, inquiring as to its authenticity.—*Times*.

The *Press*, notwithstanding it was seized the first day for the publication of this hoax, reprinted it the next.

### HOSTILE ENCOUNTER BETWEEN BRUSSIANS AND BAVARIANS.

Letters from Frankfort, of the 9th inst., state that the Prussian troops commenced hostilities before Fulda on the 8th. The following is a Prussian version of the affair:—

Cassel, Nov. 9th.—Letters have been received from Fulda, according to which the first shots have been fired on two points. The Bavarian cavalry advanced with sheathed sabres. The officer commanding the Prussian outposts demanded the meaning of this proceeding, and requested the troops to halt. The Bavarians replied by laughter. Two warnings were then given on the Prussian side; and as, notwithstanding, the Bavarians still advanced, and came within 300 paces of the opposite force, the Prussians fired. Several Bavarians fell; the remainder retired. These and other reports have been received with eager joy, since so deeply had the spirit of mistrust sunk into all minds, the people of Cassel believed that the Prussian cabinet had renounced all its former resolutions in favour of this state.

Other accounts state that the Prussians, by order from head-quarters, have fallen back, and Fulda has been occupied with Federal troops. It was said at Hanau that both Bavarian and Prussian troops would evacuate the whole country, and the troops of the Electorate return; but this was considered unlikely.

**CARDINAL WISEMAN.**—The announcement in yesterday's paper of the sudden and unexpected arrival of Cardinal Wiseman in the metropolis occasioned considerable interest among Catholics and Protestants, and at an early hour a large number of respectable persons, of both persuasions, assembled round St. George's Chapel, in the expectation of catching a glimpse of the newly-created Archbishop, and many, anticipating that he would officiate during the early morning service, entered the edifice; but they were doomed to disappointment, as the Cardinal not only did not attend the service, but had not arrived at his temporary residence up to the departure of those who were induced by curiosity to attend. Exactly at eleven o'clock, however, a private carriage, drawn by a pair of greys, was driven to the entrance of the clergyman's residence attached to St. George's Chapel, from which the Cardinal alighted, attended by his chaplain, who carried a small leather portmanteau and a large packet of letters. His eminence, who appeared in excellent health, was enveloped in a large blue cloak, and had a superbly bound Roman missal in his hand.

**DREADFUL COAL-PIT EXPLOSION.—GREAT LOSS OF LIFE.**—SUNDERLAND, Nov. 11.—Intelligence has just reached this town of a terrible explosion at Houghton Pit, at Houghton-le-Spring, a few miles from here, by which, it is feared, upwards of 100 lives have been sacrificed. There were more than 150 workmen in the pit, and it is not known yet whether any of them have escaped the effects of the choke damp which follows the explosion. The Houghton Pit belongs to the Earl of Durham.

### CORN EXCHANGE, MARK-LANE, WEDNESDAY, NOV. 13.

The grain market remains in the same state as has been mentioned for a very long time past. The season being far advanced, and owing partly to stormy weather, the supplies from abroad have fallen off, as will be seen by the arrivals quoted at foot. This has, of course, induced holders to act with increased firmness, though it has not enabled them to obtain an advance, with the exception, perhaps, of fine oats, which, being very scarce, are held at, and paid with more money. The greatest part of this article is from Ireland, which country will, no doubt, continue to send more or less, according to circumstances. France and America seem also inclined to provide our market, and it will, in a great measure, depend on them how the future prices are to run.

In Liverpool there arrived from 5th to 11th inst. inclusively, 37,500 barrels of flour from the United States, and 5,000 from Canada. Supplies up to last night:—

Wheat—English, 1,210; foreign, 1,856 quarters. Barley—English, 1,470 quarters. Oats—English, 720; Irish, 2,950; foreign, 1,930 quarters. Flour—English, 1,170 sacks; foreign, 3,600 sacks.

From its extensive circulation—for exceeding most of the journals of a similar character published in London—the *Nonconformist* presents a very desirable medium for advertisements, especially those relating to Schools, Books, Articles of General Consumption, Situations, and Appeals for Philanthropic and Religious Objects. The terms are low:—

For Eight Lines and under ..... 5s. 0d.  
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A Reduction is made on Advertisements repeatedly inserted. All Advertisements from the country must be accompanied with a Post-office Order, or by a reference for payment in London.

THE TERMS OF SUBSCRIPTION are 26s. per annum, 13s. for the half-year, and 6s. 6d. per quarter.

Subscriptions (payable in advance) are received at the Office, 4, Horse Shoe-court, Ludgate-hill.

Post-office Orders, &c., payable to Messrs. Miall and Cockshaw.

#### TO CORRESPONDENTS.

"Humilis," and "T. F." We are, of course, gratified by the expression of sentiments so accordant with our own, but cannot repeat them in the form of correspondence.

"A Draper's Assistant." Necessarily declined under present circumstances.

"R. P." The recipe in question is, unfortunately, irrecoverable from the waste basket.

"G. B." Shepherd and Jones, 98, Newgate-street.

"W. F." Our advice would be, read Adam Smith's "Wealth of Nations," or the statistics would be scarcely intelligible.

"A Looker-On." We are much obliged; but the matter is personally very distasteful.

Other correspondents next week.

The great pressure of ecclesiastical intelligence necessitates again the omission of the "History of the Half-Century."

## The Nonconformist.

LONDON: WEDNESDAY, NOV. 13, 1850.

#### SUMMARY.

THE break-up of the "reign of dulness" is as complete as it was sudden. The Papal rescript has acted upon the somnolence of public affairs like a cry of fire. The sight of a ghost in a lone country lane, a wasp in a pic-nic party, a bull in a china-shop, are a leash of similes from which any one may be chosen at taste to express the prevailing consternation. All the effects of those visitations are visible amongst us, from braggart courage to downright panic—stupid indifference, some people add, with a special reference to ourselves. "The pulpit drum ecclesiastic," is being beat with greater fury than at any time since Butler coined that hard-worked but happy phrase. Its rumbling echoes might stir the bones of Sacheverell, and avenge the manes of Lord George Gordon. It is effective in Will-o'-the-wisp seduction as Ariel's tabor:—

"Then I beat my tabor,  
At which, like unbacked colts, they pricked their ears,  
Advanced their eyelids, lifted up their noses,  
As they smelt music; so I charmed their ears,  
That, calf-like, they my lowing followed."  
\* \* \*

At last, I left them  
I' the filthy mantled pool beyond your cell,  
There dancing up to the chin, that the foul lake  
O'erstunk their feet."

Parishes follow their priests—common councilmen swell with the dignity of conscious bulwarks of the throne and altar—every town has its meeting, and every diocese its addresses to Queen and Bishop. The common thoroughfares are infested with disgusting exhibitions of bigotry. Life-length figures of cardinals stare out from the walls, and hideous pictures of supposed scenes in the Inquisition are pasted on perambulating vans. Books and pamphlets that were mouldering in deserved decay on their publisher's shelves are paraded in advertisements, if their titles can be savoured with the anti-Papal furor. Paternoster-row accepts the alliance of Holywell-street, in dragging the holiest names into puffing prints. Large sums of money are subscribed even in the suburbs of London for bonfires and effigies. The *Western Times* disfigures one of its sides with a woodcut of the procession, in which 200 men were degraded enough to take part in the city of Exeter. Even a police magistrate, speaking at a "No Popery" meeting, deprecates, with significant softness, the idea of mobbing Dr. Wiseman in the streets of Westminster. Brawlers disturb the proceedings and insult the attendants at a fashionable Puseyite church. Our Roman Catholic fellow-subjects must loathe us as a nation suddenly taken back to savageism. One feels ready to put off the name of Protestant in shame at the outrages on religion and decency that are perpetrated in its name.

And Lord John Russell turns out to head the Church mob! His letter, which we give in its proper place, is the determined dive into apostasy of a man who has yet the impudence to recall at the moment his early reputation. He flourishes, with the worst possible taste, about what he did to emancipate the Roman Catholics from civil disabilities, and promises, almost in the next paragraph, to look up the penal laws against them.

He proceeds to employ language regarding the observances of their Church, which, coming from a Minister of the Crown, is an intolerable insult and a flagrant offence. There are eight millions or more within the United Kingdom, to whom the "sign of the cross" is a precious symbol, and "sacred confession" a blessed privilege—what right has he, standing beside the throne, and writing under the seal of the State, to designate these things "mummuries," and invoke upon them "scorn?"

But if we are indignant at this final act of recreancy in the once boasted champion of religious liberty, we are humiliated and distressed, though not dismayed, at the falling away in this hour of trial of some highly honoured as Nonconformists. There will be found elsewhere sentiments which, coming from the men who are reported to have uttered them, wound us to the very heart. It is not, we observe with pain, members of the class known as Conservative Dissenters that are conspicuous in this defection, but men eminent throughout Great Britain and America for strength of intellect and speech—men who have stricken the heaviest blows at prelatical intolerance and assumption. We have the fullest confidence in their sincerity—we admire their promptitude and freedom in the utterance of their present convictions; and gather from that the assurance that they will as frankly avow their error when results shall have revealed it to them.

Some reference will be looked for here to a scene in which we personally figured at the Islington meeting, and of which an ample account is given in another column. To the use we have made of it in a leading article, we have only to add an acknowledgment of the friendly interest it has evoked. We are naturally disinclined to fill our columns with communications on the subject, however sensible of the good feeling by which they are dictated. We addressed a letter on the subject to the *Daily News*, as the journal which contained the first account of the affair, of the morning papers, and most read by the Nonconformist public; but that letter has not yet appeared, nor has any notice of its reception been given.

We may be allowed to point, with somewhat of exultation, to the proceedings of the Anti-state-church Soirée, on Thursday last. As a commencement of a new series of operations by the Association, it was all that could be wished by its conductors—a gratifying evidence of attachment to its principles, and of confidence in them. The proposal of the Executive Committee to enlist the services of the press to a much greater extent than hitherto, was received with intelligent and decided approbation; and the deputations to the provinces were virtually authorized to declare that their metropolitan constituents are as enthusiastic and resolute as ever. As a demonstration against the industrious and too successful attempts of the Establishment party to engage Dissenters in its defence, and their own stultification, by the fear of Popish propaganda, the meeting was decided and fervent. The speakers were equal in thoroughness of sentiment and expression to the occasion, and the audience applauded the most heartily those sentences which protested most strongly against the spiritual supremacy of any human power.

When suspicion is aroused, "trifles light as air are confirmation strong as proofs of Holy Writ." Hence it is, that Mr. Richard Lalor Sheil's appointment as our diplomatic representative at an Italian Court, is seized upon and crowded over—or was, before the publication of Lord John's letter—as a fresh proof of complicity between the Whig Cabinet and the Vatican. Of the motives and character of the appointment we have another opinion. It is a fresh proof of a vice to which the Whigs are much more addicted than to conspiring with the Pope—that of providing for their favourites and servants at the public expense. Mr. Sheil is well known for his fervid Hibernian oratory, with one exhibition of which he usually dazzles the House and serves his masters in a session. His forensic services have been retained for some years past by the comfortable post of Master of the Mint—the duties of which he has confessed himself unable to discharge, or even to discover; and which is one of the sacrifices made by Ministers to the Economists. The place is given up, but its occupant is transferred from Tower Hill to Tuscany, where he may indulge his fancies or his indolence without even the peppercorn rent of an annual speech.

A single paragraph must suffice to describe the position of foreign affairs. The Changarnier quarrel has ended in a gunpowder plot. A too credulous official gave information to the General and the President of the National Assembly, that a conspiracy existed in the Bonapartist Society of the Sixth-December (the day of the President's election) to take their lives. The monstrous falsehood was exposed by Carlier, the Fouché of Napoleon the Less, and the aspiring functionary disgraced. The National Assembly met on Monday, but the President's speech had not come to hand up to the time we write. The oscillation of

the Berlin Cabinet between the dread of national dishonour and reluctance to fight, has occasioned the resignation of one Minister, and, it may be said, the death of another. Radowitz, whose voice has been for energetic resistance to Russian influence, resigned, when the King and Cabinet succumbed to the decisions of the Warsaw Conference; Count Brandenburg, the Prime Minister, died in a few days from the fever of these anxieties. Radowitz's policy is now in the ascendant—the landwehr is called out, the provinces and allies of Prussia respond with eagerness to the summons, and nearly half a million of men are probably by this time afoot. Austria demands the entire evacuation of the Hesse Cassel territory by Prussian troops, and in enforcement of the Frankfort inhibition, marches an army in the direction of the Duchies—whose forces, by the way, will be seriously weakened by the recall of Prussian officers and soldiers. Will Prussia now maintain the position she has taken up? Will she throw herself into the arms of German liberalism, and meet at once the crisis which has been foreseen from the treaty of Paris? What faith to put in the professions of her King, what encouragement he gives to the development of the Teutonic mind, may be seen from the sketch which we copy from the *Household Words*—contributed to that periodical, it is understood, by an eminent poet — of the life of Dr. Gottfried Kinkel.

#### SOWING DRAGONS' TEETH.

"Be advised,  
Heat not a furnace for your foe so hot  
That it may singe yourself. We may outrun,  
By violent swiftness, that we run at,  
And lose by over-running.—Henry VIII.

WHEN men have surrendered their judgment to the guidance of their fears their sense of danger is likely to be more effectively appealed to than their sense of duty. Hence we would pointedly ask those Dissenters and liberal politicians who are assisting to swell the war-cry of "No Popery!" if they have made their calculations as to the probable results of the policy to which they have committed themselves. Do they know that throughout the country there is rising a spirit of furious hate and of malignant intolerance, that, if unchecked, will display itself in excesses which all Christian men will deplore? Can they suppose that the angry passions which have been roused by the skilful appliances of clerical agitation will find no other vent than in mural inscriptions, pyrotechnic displays, and street masquerades? We have heard in private of individual expressions of feeling in relation to our Roman Catholic fellow-subjects, which we fervently hope does not animate the breasts of any large section of the community; but should events unhappily prove it to be otherwise, every man, minister and journalist, who, with whatever motive, is now assisting to raise the floodgates of religious animosity, must be prepared to take his share of the responsibility.

We recognise the fact that there exists among Dissenters a conscientious difference of opinion as to the ground they should occupy on the present occasion. Our own views have already been expressed. We have not, we confess, participated in the general alarm for the existence of Protestantism. Whatever real danger may threaten us, we have looked for from another quarter, and as our so-called Protestant Establishment had been found a ready instrument for the introduction of Romanism, it appeared a fitting time for directing public attention to the fact. When Churchmen were wincing under the arrogant pretensions of a rival hierarchy and the indignities heaped upon their own, it seemed to be an obvious duty to remind them that they were just having dealt out the very same measure which they have systematically meted to every Dissenting community in the land.

But there are others who cannot regard the event with equal composure. They look upon the step taken by the Pope as one of deep significance. The constitution, say they, is no longer safe, and the true faith is in jeopardy; and their concern on these grounds rises superior to any desire they may have to dis-establish the Church of England. Well, be it so. Granted that it becomes them to assume a defensive attitude, and what then? Cannot they hold fast to their Protestantism without buttressing State-churchism? Must they uphold the exercise of that royal authority in things spiritual which in cooler moments they advisedly deny? Is it only by moving at the beat of the State "drum ecclesiastic," by subscribing to sacerdotal dogmas, and yielding to pretensions they have been wont to denounce, that they can hope to defend the object of their solicitude? And is it obligatory on them to give even a seeming sanction to a display of rancorous feeling as disgraceful in itself as in its consequences it may be dreadful?

It is urged, that to avert a common danger there should be a union on the part of Churchmen and Dissenters on common ground. But is any such compact observed on the part of Churchmen? Not only do they abate nothing of their preten-

sions; they take advantage of the occasion to reiterate them with increased offensiveness. The supporters of the Establishment know how to avail themselves of a favourable position if we do not; and they are now adroitly turning the popular hostility to Romanism to good account by raising a rallying cry for the Church. Hence, in their resolutions and addresses at parish and other meetings, they coolly call upon Dissenters to stultify themselves, and violate their cherished principles, by an acknowledgment of the royal supremacy, and to vindicate the rights and privileges of the very Church which treats them with scorn; and should any one attempt to protest against so impudent a procedure, the hand of State-churchism is immediately at his throat, to deprive him of the power of utterance.

A recent occurrence at Islington, the particulars of which are given elsewhere, supplies a vivid illustration of the truth of these remarks. Let the reader mark well its characteristics, divesting them, as in our own minds we have endeavoured to do, of all that is merely personal.

It was a meeting to which the Protestants of the parish generally were invited, and was obviously intended to be claimed as a general demonstration. Yet the very first resolution was such as no Dissenter could consistently accept—and when it was sought to propose an amendment, the relevancy of which was not denied, and which was in accordance with the ostensible object of the meeting, the "evangelical" Chairman, evading his own duty as such, and without allowing the proposition to be read, instigated the audience to clamour down the would-be speaker. But this, however discreditable, was a peccadillo in comparison with what followed, for sibilations and hootings being considered too gentle a mode of annoyance, two stalwart clergymen—with a coolness and dexterity which would have done credit to a pugilist, but with a suddenness of which a pugilist would have been ashamed—violently flung the too-Protestant inhabitant headlong from the platform, among the audience beneath! Of course the Chairman was indignant, the audience shocked, and the two assailants expelled, or obliged to make a prompt and ample apology. In any assembly in which all manliness and sense of justice had not been overridden by the intolerance of Churchmanship, such would have been the case, but it was not so here. There were, indeed, many in the meeting whose disgust was loudly expressed, but the whole clerical staff on the platform looked on in passive acquiescence, without manifesting the slightest concern for life or limb; and even a Dissenting minister, in the spirit of the priest and Levite, moved neither a muscle nor lifted a voice to protect a fellow Dissenter from bodily injury, or to vindicate the public right which had been violated in his person! Talk of the intolerance of Rome! Why here is a spirit as truly Romish as that which animated the councils of the Inquisition, and more to be dreaded, because it is in our midst. And this, let us add, is but the natural development of legalized ecclesiasticism, subordinating all other sentiments to that of a zeal for spiritual domination.

The truth is, that not a few Dissenters are now doing homage to a power which at the first convenient season will be as ready to crush Dissent as it now is to trample upon Popery. In calling for a revival of penal laws against the Roman Catholics, or abetting others who are doing so, they are forging weapons, the keen edge of which they will be among the first to feel. If already Roman Catholic emancipation is looked back upon as a measure of doubtful propriety, how long will the Toleration Act remain unquestioned; and if men of mark among us are beginning to be "suspicious of carrying out the theory" which accords equal liberty to the Protestant and the Roman Catholic because of the political character of the religion of the latter, how will they be able readily to extricate themselves from the meshes of an argument based on the alleged democratic tendencies of Dissent. "The Romish Church," says Mr. Hinton, in his sermon on "The Romish Hierarchy in England," "and all other churches are, as to this matter, in the same boat. The principle which brings freedom to them is the same which brings freedom to ourselves. The chains which are forged for Romanists to-day, may be forced on Dissenters tomorrow. If Nonconformists do not hold fast the principle of religious liberty in its fullest extent, they or their children will be likely to rue the day when they abandon it. If we should unhappily lend ourselves to legislation against the religious liberties of Romanists, we should deserve in the next session of Parliament to lose our own."

Let Dissenters look to it in time. They cannot say to the spirit of bigotry which is now being evoked, "Thus far shalt thou come, and no further." If, yielding to popular clamour, they now waver in their adherence to those great political

truths to which they have hitherto clung through evil and through good report, the historic fame of Nonconformity will be tarnished, and its influence for good be fatally abridged. It is not for weather-beaten pilots to desert the stout ship at the first rush of a leak or the creaking of its storm-beaten timbers. The reactionary tide is already setting in with sufficient strength without any aid from panic-stricken dissent. The ground-swell will be felt long after the tempest of popular passion has subsided; and those avowed friends of liberty who now join in hallooing on the Minister of the day to the adoption of repressive measures, will, sooner or later, find to their cost that they have been sowing dragons' teeth, which have sprung up armed men.

#### A FEW WORDS FOR A GOOD OLD CAUSE.

ONE of the hundred tongues of Rumour has recently revived the story which is always started about this period of the political year, that Ministers have in serious contemplation a comprehensive scheme of Parliamentary reform. The story might have gone on circulating through the remainder of the recess, obliquely sanctioned by the significant nods of subordinate officials, and even have survived the ambiguities of the royal speech, had not a cheap defiance of "Papal aggression" offered such an influx of "political capital" as to put meaner methods of raising the wind beneath notice. The National Reform Association, we are glad to observe, is steadfastly prosecuting its labours, regardless alike of diversions and discouragements; and although public demonstrations could hardly be effective in the midst of the present excitement, its subsidence will reveal an augmented and organized national feeling in favour of an enlarged and purified representation.

It is one of the advantages which truth possesses over error, that whereas the latter lives upon partial perceptions and temporary conditions, the former draws support from every department of human nature, and is reflected in every form into which human affairs may happen to be cast. The right of all men to the suffrage, for instance, is a principle that finds arguments in its behalf in whatever crisis may supervene, and even wrests them from the hands of hostile appearances. Lay it down as a proposition, that all men have equally a right to political self-government, and you are met with considerations dependent for their force upon transient circumstances—not by a counter-principle, which even claims, like that, to be immutably and universally true. If the unenfranchised are illiterate and laborious, their ignorance and poverty are alleged against their enfranchisement—from which you extract the reply, that the consciousness of liberty is the best element of self-instruction, and the hardship of the general lot a presumptive evidence of bad government. Are they a contented and physically well-to-do people, you are bidden not to disturb their contentment—while to you that very condition of animal satisfaction is a reason for attempting at least to inspire them with nobler thoughts by conferring on them new powers. In the period of excitement, nothing can be conceded to clamour—in a time of profound tranquillity, nothing can be wanting but to let well alone: only he in whose mind is regnant the conviction that everlasting social rights must not be withheld by man from man, will lift up his voice alike in the tumult that deafens and in the dead calm that oppresses him, to plead for their remembrance and concession.

Take one illustration of these remarks. A few years ago, an alarm was got up of probable invasion by the French, and there was talk in high quarters of enrolling the people well nigh *en masse*. The cry ran along the ranks of the unenfranchised, "No vote, no musket!" and the project was abandoned—the reasonableness of the demand was too obvious to be debated. Another panic has been got up, even more silly and wicked, since it is started in the name of religion—that of Papal aggression; and the Premier casts himself with confident reliance "on the people of England," five-sixths of whom are unenfranchised, to maintain the Protestant faith as a primary national characteristic. It is to "the great mass" of that nation he looks for a display of reverence towards "the glorious principles and the immortal martyrs" of the Reformation, and of "contempt for the mummeries" of Roman Catholicism. He represents the contest between Protestantism and Popery as between intelligent religiousness and ignorant superstition—and invokes with fearless assurance, the "people" and the "mass" on behalf of the former—yet from these, with their assumed capability of judging a question of the highest moment, their assumed appreciation of the greatest blessings, he withholds the power of pronouncing an opinion on the infinitely inferior matters which belong to civil government!

Another illustration is supplied by the urgent appeals addressed to the working classes of this country to display, in the great Industrial Exhibition, the productions of their labour, ingenuity, and

skill. It is avowed that our superiority as a nation in mechanical contrivance and manufacturing industry can only be evinced by the hearty resolution of those who actually construct our engines and conduct their operations. Every artisan is therefore invited to sharpen his wits for the occasion, and to ply brain and fingers as for the honour of his country. Well and good! But are we not treated—they might retort—as politically unintelligent masses of labour power? taxed up to what we can be made to yield, and not as we consent? driven from the polling-booth as incapable of judging between rival candidates for the honour of fleecing us? Mind is one in essence, though manifold in manifestation—and the intelligence which can put together a watch, or drive a steam-engine, or embroider with the shuttle, is quite adequate to understand the principles of political economy, and the arguments for and against a Church Establishment. No man, surely, can be competent to represent himself by the piece of handiwork he may deposit in an industrial exposition, that is not entitled to be represented by a man of his own choice in the national legislative council.

**THE LORD MAYOR'S SHOW.**—The principal city thoroughfares, from the Mansion-house to Temple-bar, were crowded on Saturday with an immense concourse of persons, while the windows and even roofs of on-looking houses were occupied by more fortunate parties, anxious to view the annual show, to which additional interest was imparted this year by the substitution of the symbols of peace, commerce, agriculture, &c., for the old men in armour. The pageant was got up by Mr. Batty, the famous equestrian, and included a camel, elephant, and several deer, which, with the horses, were universally admired; but the females representing Britannia, Peace, and Happiness, the painted Arabs, &c., provoked criticism from the spectators, rather more free than welcome. In the evening, Lord John Russell, the Lord Chancellor, Lord Palmerston, and other distinguished persons, banqueted at the Guildhall, and took care to improve, by professions of Protestantism and loyalty, the middle-class popularity which the Premier's letter procured for them.

**ENTERTAINMENT AT THE MANSION-HOUSE.**—The Directors of the London and North-Western, the South-Eastern, the Midland, and the York and North-Midland Railway Companies, and the principal officers of the different companies, have been entertained at the Egyptian Hall, by the late Lord Mayor. The American minister, Mr. C. Lawrence, and Mr. Paxton, were also present. The former became positively rhetorical on the subject of railways:—"It has been said, and truly said, that he who causes two blades of grass to grow where but one grew before is a public benefactor. I hold that those who have made travelling so cheap that the poorest creature on earth can no longer afford to walk—I hold that these have been great benefactors to their country [loud cheers]. And when I look upon my own country, which stretches from the tropics to the frozen ocean, and see a steam communication, either by railway or steamboat from one end to the other—when I see that magnificent country, if not literally threaded, yet likely to be covered with railways—when I see those great highways, by which thought is carried at the rate of 200,000 or 300,000 miles in thirty or forty minutes,—I am amazed and delighted to see the extent of the power of the mind and intellect of man" [cheers]. Mr. Paxton, whose name was associated with the Industrial Exhibition, said that he knew that the building was considered a great novelty, but it was no experiment, for it did not possess a single feature that had not been carried out by himself, at Chatsworth and other places. He felt perfectly satisfied as to the result. He believed that the Exhibition would tend more to the benefit of mankind than any other circumstance that has yet occurred in the history of this country, "or, perhaps, in the history of the world."

**THE GLEN TILT AFFRAY.**—In consequence of the Duke of Atholl's letter in the *Times*, the two Cantabs have thrown off their *incognito*, and replied to the Duke in *propria persona*. They say:—

Had his Grace described the affair from his own impressions, and not from the picture in *Punch*, he would have remembered that, so far from "putting glasses to our eyes, and making some very impertinent remarks," upon passing the enclosure in which the Duke was standing, we had no glasses at all, but went by without uttering a word, or even throwing more than a glance at the party. The "attack of words" was, as we before said, entirely on the part of his Grace. We were satisfied with replying to his oaths by an assertion of our right of way; and to his blasphemous language, by declaring our intention to proceed. Yet this was the "mild manner" in which his Grace "thought proper to notice our impertinent remarks," both on account of "his position" and "in justice to his visitors," his "few friends, chiefly ladies," being, in fact, the Duchess, the young Marquis, and one other lady. Blows there were none. The only act of violence committed was by the Duke seizing one of us by the collar, and vainly endeavouring to force his antagonist backward. Thus, besides the "ridiculous position" in which the Duke complains of being placed, he must now stand branded in the eyes of the public with a far more serious charge. We have the honour to be, Sir, your obedient servants, Trinity College, Cambridge, J. R. BLAKISTON, Nov. 4. A. B. SUTRUM.

The letter of the Duke of Atholl, which called forth the response of the Cantabs, is asserted to be a hoax. His Grace denies the authorship of it; but some people insinuate suspicion.

\* We have much pleasure in recommending this tractate for general perusal at the present time. It contains one or two statements which cannot, we think, be sustained, but it discusses the question calmly, and is written with great clearness and point.

## FOREIGN AND COLONIAL NEWS.

## FRANCE.

In the same sitting of the Committee of Permanence, on the 30th ult., in which the dismissal of General Neumayer was discussed, much agitation was produced by the report of the Committee's Commissary of Police, giving an account of a secret sitting held late on the preceding night, by the Bonapartist society of the Dix-Decembre, in which a proposition had been made to get rid of the chiefs of the Parliamentary majority. A member stated, that twenty-six of the Dix-Decembre were present at the sitting in question, that it was determined to assassinate MM. Changarnier and Dupin, and that twenty-four blank tickets, and two marked C and D, were drawn from a hat. The person who drew C declared energetically that he was ready to perpetrate the act required by the meeting. The drawer of D was silent. The Chairman declared, that the period for putting the design into execution should be fixed at a future sitting. So much impression was made on the minds of the committee by these strange revelations, that they appointed three members, MM. Baze, Leon Faucher, and Monnet, to visit the Minister of the Interior, and state to him the surprise of the committee, that no notice had been given by the authorities to MM. Changarnier and Dupin of the plots against their lives, and that no measure had been yet taken for closing this dangerous club. In consequence of these representations, a decree dissolving the society was signed by the President. The highest police authority, M. Carlier, pronounced the plot to be a complete hoax, which was only believed by the Committee's Commissary—a functionary independent of the Government, paid by the city, and responsible to the President of the National Assembly—in his anxiety to display his zeal. The dissolution of the society, however, marks another step in the policy of concession and conciliation adopted by the Elysée. The humble demeanour recently put on is interpreted by some as the symptom of an empty purse, which would stand small chance of being filled by a system of irritation and menace. In any case such a behaviour is politic in the absence of all preparation for plunging into a decided war with the legislative and their military champion. In proportion as the summer of 1851 advances, the widening breach between the Moderates and the Democrats, which must necessarily grow out of the systematic abstention of the latter from all elections regulated by the law of May 31, will inspire the former with deeper alarm; and, when the crisis of 1852 arrives, and the conflict appears inevitable, the Moderates will be glad once more to invoke a popular name, like that of Louis Napoleon, to rally the country to their banner. They cannot afford to lose him. Hence a passive policy on the part of the President has its advantages.

The National Assembly resumed its sittings on Monday; over five hundred representatives were present. The proceedings were merely of a formal nature. A considerable crowd thronged the Place de la Concord, the bridge, and the quay, but the greatest order was observed, and no cries were uttered. Strong detachments of infantry, cavalry, and police, kept the passage clear, and preserved order. The director of the *Presse* is to be prosecuted for publishing a document which it gave as the message of the President, but which is nothing more than a collection of extracts from some of the works of Prince Louis Napoleon.

## GERMANY.

## PREPARATIONS FOR IMMEDIATE WAR.

The news of the decision of the Warsaw Conference, as soon as it arrived in Berlin, produced a Ministerial crisis. M. Radowitz and the Ministers Ladenberg and Von der Heydt were for holding fast to Prussian professions; and the Prince of Prussia, with the King, are said to have ranged on this side with the earnestness of men who saw the national honour at stake. M. Radowitz proposed the extreme measure of mobilizing the entire military force of the monarchy—a last military resource, which would have cost from fifteen to twenty millions of dollars at one swoop. The staggering nature of this proposal seems to have given force to the peace party in the Cabinet; which, under Manteuffel, was already in a majority before Count Brandenburg's return from Warsaw. At the same moment with the latter Minister's arrival in Berlin, the Cabinet received despatches from the Czar, couched in persuasive and conciliatory terms, and suggesting in the Hesse Cassel affair, a compromise for Prussian honour. Bavaria and Austria must be allowed to enter and restore order; whether they entered on behalf of the Diet or not, Prussia could not deny their right to interfere at the request of their ally the Elector: at the same time, Prussia might occupy and retain military roads which are a link in the military system which guards her disjointed empire. The influence of Count Brandenburg enabled the peace party to rule the Cabinet decision. M. Radowitz and his supporters, Ladenberg and Von der Heydt, resigned. The King, unwillingly, it is said, accepted the resignation of M. Radowitz, on the 3rd instant; that of Ladenberg he would not accept; his determination respecting Von der Heydt, the Finance Minister, is not known.

An interruption was given to these proceedings by the melancholy death of Count Brandenburg on the 6th inst. The deceased nobleman returned from Warsaw apparently in the best health, but the mental agitation caused by his mission brought on a violent attack of nervous fever, accompanied by rheumatism. Count Brandenburg was born on the 24th of Jan., 1792, and was therefore in his fifty-ninth year. His

father was Frederick William II. of Prussia, and his mother the Countess Sophie Juliana Donhoff. He was not a man of statesmanlike abilities, but his courageous disposition, his unwavering honesty, and devoted affection to the throne, made him a true and efficient servant of his country. His death is a serious loss to the King, who is said to be deeply afflicted by it, and in the crisis in which Prussia is at present, the absence of his clearness of vision and cool determined energy will be most severely felt.

The answer of Prince Schwarzenberg to the last despatch of the Prussian ministry on the German question, in which Prussia offers to withdraw her troops from Hesse Cassel, with the exception of the military roads, to acknowledge the right of the governments assembled at Frankfort to intervene in the Electorate and Schleswig Holstein, and accede to the conditions attached by Austria to her acceptance of the free conferences—the answer to this despatch was telegraphed on the 6th to the Prussian minister there. Prince Schwarzenberg demands that the Electorate shall be entirely evacuated by the Prussians, and threatens military measures unless this demand be complied with. The cabinet was immediately summoned, and resolved, in answer to this threat, with the sanction of the King, to mobilize the whole Prussian army and the Landwehr of the first class. The next day, the exchange was in a panic, in consequence; hundreds of persons desired to sell stock, public and railway, but the prices fell so indiscriminately that not a single transaction took place—in some cases the fall was as much as 14 or 15 per cent. But the public received the intelligence, which was announced officially by the *Deutsche Reform*, with absolute rejoicing. The summoning of the Landwehr of the first class, a body of 140,000 men (infantry), with 20,000 men (cavalry), and 928 pieces of artillery, and of part of the Landwehr of the second class, 400 men of each battalion, but not the cavalry, are military measures taken only when war is no longer inevitable, and when the most energetic proceedings are necessary to prevent its commencing unfavourably. The standing army of Prussia, with the Landwehr of the first class, and the portion of the second class which has been summoned, will amount to four hundred thousand men, with upwards of 2,000 pieces of cannon. A tolerably respectable force with which to take the field, and hold it, if the financial means be provided. Already a voluntary loan is suggested by several patriotic individuals to supply the government with the necessary funds. Some such measure will be necessary: for, of the eighteen millions voted in February last not much remains.

The next step in this momentous affair must either be the withdrawal of the Bavarians, and the proposal of fresh terms to Prussia by Austria as the mouthpiece of the Bundestag, or an order from the latter to its troops to attack the Prussians, and drive them out of the Electorate. While awaiting one or other of these steps, the approximation of the armies to each other—the outposts of each are separated only by a distance of 2,000 yards—the hotheadedness of a single officer, or the stupidity of a single private, may produce the most disastrous consequences.

The Austrian Cabinet has issued a manifesto, charging on that of Prussia the rupture of "peace, that great necessity of the time." The Grand Duke of Hesse and the Duke of Nassau have declared for Austria; Brunswick, Hanover, and Württemberg, are the allies of Prussia. Great and joyful activity are displayed throughout all its provinces in arming against the Austrians.

The unexpected report of the mobilization of the whole Prussian army and landwehr produced a greater panic on the Frankfort bourse than has been known since the March revolution. Austrian paper fell 5 and 6 per cent. below their yesterday's prices, and even then found no purchasers.

## DENMARK AND THE DUCHIES.

A decree has been addressed by the Frankfort Bundestag to the Staathalterschaft at Kiel, in which it calls upon that body to desist from all further hostilities, to reduce the numbers of the army to one-third, and to withdraw it south of the river Eider. The Emperor Nicholas, it is said, made the issue of this note a condition of his support to the Frankfort Club; it is therefore tantamount to a Russian note. The Stadholders of course declined to obey the request which the note contained, since they know no such authority as the Frankfort Club. A resolution like this is easier to be taken in a case like that of the Duchies than in any other: they actually are at war with Denmark; they may beat the Danes as soon as the weather permits to make any operations; they may look to the threats of foreign intervention with comparative indifference, until the ice ceases to block up the Russian ports; they do not believe in a German armed intervention; and if things should come to such extremity, they prefer being disarmed by German troops to surrendering unconditionally to the Danes. They require that they shall not be called upon to submit to terms, which could only be advantageous to a party completely subdued, and without the slightest hope of a change of fortune. The army of the Duchies is more numerous than it was at the battle of Idstedt, is as anxious as ever to meet the Danes in the field, and the financial position of the Government is such that the war can be carried on for some months longer without any great exertions. That being the case, and a time of year being at the door at which operations can be undertaken with prospects of success against the Danish position, it is certainly not fair play to deprive the Duchies of all the advantages which their unbounded perseverance and their unheard of sacrifices still

leave to them. The policy of Denmark has, throughout this struggle, been to make war in summer and peace in winter. The advantages of this policy are obvious. From the nature of the ground the winter is on all occasions, and more particularly so on the present, most advantageous to the Schleswig-Holsteiners. It also deprives the Danes of all support from abroad, and cuts off their connexion with the seat of government and their supplies.

Telegraphic despatches from Berlin, of November 8th, announce that the Austrians have marched into Coburg on their way to Holstein.

## ITALY.

ROMAN STATES.—The principal subject of interest at present in Rome, and, indeed, throughout the whole state, is the new imposition of taxes upon the various branches of industry and commerce by which the majority of citizens gain their livelihood. The general feeling is that the rules of proportional equity have been terribly transgressed in the formation of the graduated scale, and a universal burst of ill-humour pervades the middling and lower classes, many of whom now abandon their lingering allegiance to the Government, and swell the ranks of political adversaries.

## SPAIN.

OPENING OF THE SPANISH CORTES.—The Queen of Spain opened the Cortes in person on the 31st ult. Her Majesty went in grand procession to the palace to the Congress, and was accompanied by the King. Troops lined the streets, salutes of cannon were fired, and large crowds were everywhere assembled. On the line of march there were enthusiastic cries by the people of "Viva la Reina!" On arriving at the palace their Majesties were received by deputations of the two Chambers, and, on proceeding to the throne, were greeted with loud acclamations by the senators and deputies. The royal speech notified the success of the expedition to Rome, the re-establishment of diplomatic relations with Great Britain, and the repulse of an attack on Cuba. It also promised, once more, the "definitive settlement of the public debt."

## AMERICA.

The excitement with regard to the Fugitive Slave Law still continues strong in the Northern States. It has been denounced in the severest terms by several religious bodies, and the citizens have been recommended, on principles of conscience, not to comply with its provisions. Every attempt to put the law in execution has been met with general expressions of public indignation. In Boston, the opponents of the law have organized a large and active Committee of Vigilance, for the purpose of extending protection to the fugitive, and throwing every obstacle in the way of executing the law. Several civil officers have refused to aid the marshal in making arrests. Still, a number of fugitives, in dread of being captured, have fled to Canada.

Later intelligence from Washington, by electric telegraph, announces that the President of the American Republic has issued an official notice that he has come to the determination of calling out the military of the republic to enforce the provisions of the Fugitive Slave Bill. It was generally considered that this would aggravate matters instead of quieting.

An American paper gives the following sad scene as taking place on one of the boats on the Erie Canal:—

A man, woman, and child were on board the boat, endeavouring to escape to Canada. The crew of the boat in which they were learned that they were fugitives, immediately devised a plan to trouble and terrify them, probably thereby finding amusement. On Monday night some of the human fiends, in prosecution of their plans, went to the berth of the man Harris, and, awaking him, informed him that his master was on board the boat, and that they would surrender him and family into his hands. Harris drew a dirk, with which he was armed for self-defence, drove the scoundrels on deck, and by his decisive manner and actions kept them at bay until morning. In the morning he was informed that his master had left the boat, and gone on to Syracuse, but would there meet him on the arrival of the boat. On Tuesday evening, about five o'clock, the boat came to a stopping-place at the first Lodi Lock, about a mile east of this city. As is often the case, a number of persons went aboard the boat. Harris supposed they came to take him, being so informed by some of the crew. In his desperation he seized his razor, and, drawing it forcibly across his throat, jumped into the canal. His wife, with their child in her arms, leaped after him; all determined to die rather than again come under the slaveholder's power. Efforts were then made to rescue the drowning family. Harris and his wife were got out, but the child was drowned.

Accounts from Panama allude to an abortive attempt at revolution, the chief object of which was to separate the Isthmus from the Republic of New Grenada, and to form an independent republic under the name of New Columbia. The contemplated movement was a failure. The principal movers in the affair were a Dr. Theller, formerly a Canadian rebel, General Espinoza, and some American, French, and Italian residents. An attempt was made to purchase arms and ammunition from a British ship, the "John Brewer," but the captain refused to sell any of the *material* of war, excepting in a legitimate way, through his consignees.

## FOREIGN MISCELLANY.

The Captain Pasha's Ship of one hundred guns and seven hundred men, blew up at the Golden Horn, Constantinople, on October the 23rd. All perished with the exception of ten men, and these badly wounded.

A PRESIDENTIAL FAUX PAS: "AH, PAULINE!"—One Foreign Minister, who lives at Paris, and who

heartily desires to preserve between France and his own country the *intense cordiale* so much spoken of, plays at blindman's buff with the President and a few most select friends. One day the Ambassador arrived when the game was at its height. He found the Presidential head hidden in the lap of a lady, while his right hand lay upon his back. Softly and on tip-toe the Ambassador approached the interesting group, and, with all possible grace, tapped the extended hand. The Prince, giggling with delight, exclaimed, "Ah, Pauline, I know you!" The nickname of Pauline has adhered to the ambassador (Lord Normanby) ever since.—*Princess Belgisio's Correspondence in the New York Tribune.*

The city of Barcelona, in Spain, possesses a peculiar pawnbroking establishment, where loans are made without interest to necessitous persons on the deposit of any articles. Two-thirds of the value of the deposit are at once advanced, and the loans are made for six months and a day; but if, at the expiration of that period, the depositor should declare himself unable to redeem it, another period of six months is allowed. At the end of the second six months the pledges are sold; but if they yield more than the amount advanced, the difference is given to the original owner. The Marquis de Lilio is president of this charitable establishment; and he has just addressed a letter to the clergy of the diocese, praying them to make its advantages known. It bears the name of the Pawnbroking Establishment of our Lady of Hope. In the year 1849, 5666 persons availed themselves of its generosity.—*Galigiani's Messenger.*

The Piedmontese journals publish the report made to the Federal Council of Berne, by the English engineers, Messrs. Stevenson, Maclean, and Stillman, on the subject of the grand railway between Piedmont and Switzerland. In the course of the works they propose to turn to account the lakes of Geneva and Constance.

The Emperor of Russia proposes, it is said, to have a tunnel bored under the Neva, similar to that executed by Mr. Brunel under the Thames. M. Alaric Falconnet, a celebrated French engineer, has been applied to, to furnish plans for this undertaking.

The Emperor of Russia has resolved to have copies, in default of the originals, of all the great paintings of the old masters of all schools; and he is at present causing to be copied in Venice, two great works of Titian—"The Assumption" and "The Martyrdom of St. Stephen." His Majesty pays liberally—as much as £800 or £1,000 per copy. For sixteen portraits or sketches of Titian he gave not less than £20,000.

A steam-boat company has been established at St. Petersburg, for the navigation of the Volga, the Kama, and their branches—an undertaking of the highest importance to the internal commerce of the country. The operations for the company may commence next spring.

The father of M. Drouyn de Lhuys, the French Ambassador in London, who died lately at Melun, in his 78th year, from an attack of apoplexy, had been Receiver-General of the department of the Seine-Marne, and Mayor of Melun, and has, it is said, left a fortune of at least fifteen millions of francs.

The French Government is at present making experiments for the purpose of establishing electric telegraphs on the railways between Metz and Nancy, Sarreburg and Strasburg, Paris and Chartres, Nantes and Angers, Creil and St. Quentin, Avignon and Marseilles, Tours and Poitiers, Montereau and Troyes. It would appear from this circumstance that a great development is to be speedily given to the above mode of communication.

Upwards of thirty Arabian horses, purchased for the Queen of Spain, in Africa, have been landed at Marseilles, whence they have started for Madrid. Each horse, on reaching the Spanish capital, will have cost, it is asserted, about 25,000£.

A duel took place in the wood of Meudon, on Wednesday, between M. Charles Hugo, son of the poet, and M. Viennot, of the *Corsaire*. The parties fought with swords, and the former, being wounded in the knee, was removed from the ground.

A singular discovery has been made in Madagascar. Fossil eggs of an enormous size have been found in the bed of a torrent. The shells are an eighth of an inch thick, and the circumference of the egg itself is two feet eight inches lengthwise, and two feet two inches round the middle.

The definitive plan for a railroad round Paris to connect the various termini appears to be nearly decided on. The financial part of the question offers but little difficulty, as the ground which will be required is of comparatively trifling value, and the only work of any consequence which will be necessary will be a viaduct over the Seine to connect the Orleans terminus with that of the Lyons line.

For the last two days workmen have been occupied at the Legislative Assembly in laying down the apparatus of an electric telegraph, which is to be in direct communication with the Elysée and with the hotel of the Minister of the Interior.

We are given to understand that the first screw propeller of the General Screw Navigation Company will sail with the mails for Cape Town on the 15th December. This event will constitute an era in the history of the colony.—*Standard.*

The Small Tenements Rating Act, says the *Gateshead Observer*, has raised the valuation of the Monkwearmouth shore from £8,447 to £15,344, and reduced the rate from 15d. in the pound to 8d.

## CORRESPONDENCE.

### THE PROTESTANT MEETING AT ISLINGTON. To the Editor of the Nonconformist.

MY DEAR SIR,—On public grounds I crave the insertion in the *Noncon.* of the following note to your readers, and am, my dear Sir,

Yours most faithfully,  
JOHN TEMPLETON.  
10, Stonefield-terrace, Islington.

To the Readers of the Nonconformist.

BROTHER NONCONFORMISTS!—The account in these columns of the cowardly and ruffianly assault made on Friday last upon Mr. Miall, will be sufficient to excite your astonishment and rouse your indignation, and I, as an eye-witness of the whole transaction, can testify either thus, or in a court of law, that the attack upon that gentleman was made with such an utter disregard of all consequences—was so sudden—and in a moment rendered Mr. Miall so powerless, that nothing but the providential breaking of his fall as described, could have saved him from severe personal injury. We have reason to thank God that he escaped. He has forgiven his assailants, and we have forgiven them too. But, brother Nonconformists, in his person, the right of free discussion in public meeting has been trampled under foot, whilst the courtesy and bearing of a gentleman, placing himself entirely in the hands of the chairman of a public assembly, has proved no safeguard—now that the flame of bigotry begins to burn fierce again—against the physical force arguments of Anglican clergymen. Ought we not, then, as a public duty, to teach these gentlemen a lesson?—ought we not to protect ourselves, for the future, as the free citizens of a free country? We, in Islington, think we ought, and that, from the offending parties, we should obtain redress, by ample public apology; or, failing that, in a court of justice. We think, moreover, that we ought to teach a lesson to those Dissenters who so far forget themselves and their principles as to run from the bugbear of Popery into the arms of Prelacy, and who, when kicked by the Church to-day, can identify themselves with the bad company of her pugilistic defenders to-morrow—whose principles are so loose that the friendly nod of a Churchman can lead them into any folly, and whose souls are so infinitesimally small that they can see a gentleman and a Christian maltreated before their eyes without budging an inch, without the blood rising to their cheeks in burning shame, and without, on the instant, protesting against it! We think we ought to do this—not in any vindictive spirit, but as the lovers of truth and justice, and as the detesters of bigotry and Popery, whether manifested in the bulls that issue from the Vatican, in the clenched fists of evangelical Churchmen, or in the countenancing of such by Dissenting ministers. And we are doing it, and mean to do it. We will vindicate our principles, as Nonconformists, by the aid of the press, and by public meetings—we will maintain the right of free discussion, and we will maintain the majesty of the law, to which we can appeal as our protector from the physical force assaults of the sons of a physical force Church. Brother Nonconformists! let us have the expression of your sympathy in all parts of the country! Mr. Miall has mercifully escaped unhurt, but let it be remembered that the spirit which is just now being evoked from Land's End to John o' Groats is exactly the spirit which, when it dares, finds its expression in such arguments as that used against Mr. Miall, and would speedily light again the fires of Smithfield!

I am, brother Nonconformists, faithfully yours,  
JOHN TEMPLETON.

### MARRIAGE A CIVIL CONTRACT. To the Editor of the Nonconformist.

DEAR SIR,—I have a deliverance to make on the subject of marriage. If you think it is worth anything, use it accordingly.

I venture to suggest that Dissenting ministers, instead of grumbling at the law as it now stands, would do better to advise their people to keep separate the civil contract and the religious ceremonial. In France, as you well know, everybody is compelled to be married before the civil magistrate, and that is the only ceremony of which the State takes cognizance. Those who desire to add to this a religious observance resort to their own functionaries—be they Catholic, Protestant, or Jew—quite apart from any State control, while those who decline abstain from doing so.

Now the same course is open to us in England; and why do we not follow it? For the civil contract we can be married before the registrar, in his office, and any religious ceremony we may wish can be performed without his presence, either in a chapel or at our own homes. Were the Dissenters thus to act, their union of Church and State would be dissolved, and the sooner that takes place the better. All that is required is, that chapels should not be registered, and that people should have courage enough to follow this course.

Yours respectfully,

London, 8th Nov., 1850. A. R. H.

### THE ARGUMENT ON CHURCH-RATES FROM CHRIST'S EXAMPLE.

To the Editor of the Nonconformist.

SIR,—At the church-rate meeting, Taunton (*Nonconformist*, page 892), the old argument, so often demolished, was plied by the curate, Rev. F. Barnes, "Was not our blessed Master conscientious? The heathen

tax-gatherer came to him, and the tribute demanded would most likely go to the support of an idolatrous temple. Yet he did not refuse, still less talk of conscientious scruples; but wrought a miracle in order to procure the money."

To this Mr. Green replied that Christ "asserted his exemption," but "compassionated the benighted consciences of these heathen, and rather than do them hurt, submitted to an injustice."

Sir, I am sorry that a mind so well furnished on such questions as Mr. Green has shown his to be, had no better vindication of the Master ready, and no more sufficient reply to the plausible but worthless plea for payments, state-compelled, to objects unchristian and unchristian-like.

I submit that there is no evidence whatsoever of "heathen tax-gatherers" or "idolatrous temples" having anything to do with the matter, but the contrary. The collectors of the tax are described, not by the usual title of the Roman publicans, or tax-gatherers, but as "those who received the didrachmas." They did not "demand" the payment as the Roman publican would have done, but applied for it with the very modest inquiry, "Doth not your Master pay the didrachma?"—a question which implies that, if not wholly, at least to a considerable extent, the payment was optional and voluntary. The whole business is un-Rome-like.

The didrachma were equal to the half-shekel, which a Divine law appointed to "the children of Israel" as "the ransom of the soul," and to be used "for the service of the tabernacle of the congregation" (Exod. xxx. 11–16). There is probability, therefore, that it was this tax for which Christ was asked, but that it was for "heathen" purposes or "idolatrous temples," none. And the Reverend Curate's argument, which, I am free to say, shows more zeal for the money-getting rights of his Church than for the consistency and conscientiousness of his Saviour, falls to the ground.

I trust the matter will receive Mr. Green's as well as Mr. Barnes' careful attention.

I am, Sir, yours faithfully,  
T. G. P.

**RUMOURED DEATH OF THE DUKE OF WELLINGTON.**—A morning contemporary (*the Morning Herald*) having issued an extra edition, containing the following announcement, we thought it right to make inquiries at Apsley-house as to the truth of the paragraph, although, from the wording of the announcement, and the character of the journal which gave it such prominent publicity, we had little doubt as to its unfoundedness. The paragraph was as follows:—"Another report of the death of the Duke of Wellington.—We have received the following, dated *Stamford Mercury*, but in giving insertion to it we may remark that we have no confidence in the report, for we believe the venerable Duke to be at this moment at Walmer Castle:—'Intelligence has just arrived at Grantham which, no doubt, is too true, that His Grace the Duke of Wellington, whilst hunting with the Belvoir hounds, fell at Lincolnshire ha-ha and dislocated his collar-bone. The surgeon of the hunt, in attempting to reduce the dislocation, met with a most determined opposition, and His Grace expired in the arms of his brother foxhunters. The Duke of Rutland, Lords Granby, Forester, and others, bore the hero home to Belvoir Castle with great grief.' At Apsley-house we were informed that the Duke of Wellington had not been in Lincolnshire this season, and that the statement was "false"—the Duke is at Walmer, and the paper is hoaxed." In consequence, however, of the publicity which the rumour obtained, a great many persons inquired at the noble Duke's house, and received an answer similar to that which we have given above.—*Globe.*

**REEFING TOPSAILS FROM THE DECK.**—This most ingenious contrivance has been fitted on board one of the Peninsular and Oriental Company's vessels, the "Iberia," and found to answer admirably. The sail reefs itself, and from the time the yard is lowered it is close reefed in two seconds. The reefs may be again shaken out, and the topsail at the mast-head in twenty seconds. In nautical affairs this contrivance is one of the wonders of the age, and must be rapidly brought into general use. The invention is not expensive, because the present sails and topsail yards can easily be altered, at an expense not exceeding £15 per yard and sail. The inventor, Mr. H. D. P. Cunningham, R.N., late secretary to Admiral Moresby, has taken out a patent, and we have no doubt he will be amply repaid for the time and trouble he has bestowed. It is well known to officers that many a reef is kept in during the night, and in consequence the vessel's progress is retarded, on account of a disinclination to send men aloft, more particularly if the weather be wet. With this admirable contrivance sail can be taken in and again made, in a short space of time, without sending a man aloft.

**AN ECCENTRIC CHARACTER.**—A maiden lady, named Cutler, has been living for some years in a most parsimonious manner in a small back room of a house occupied by a compositor. She would go without food "for days together." Not having made her appearance for several days, the room door was opened, and the inmate found lying dead on the floor with an old quilt around her, and surrounded by filth. And yet this old lady was rich, and in her will has bequeathed £100 to the Society for Promoting Christianity among the Jews; £100 to the London Missionary Society; £100 to the Spitalfields Ophthalmic Hospital; and £100 to Lady Huntingdon's College; Mr. Austin, her executor, £19 19s.; and after enumerating various sums to private individuals, she leaves the residue of her property to the Aged Pilgrims' Asylum, for the erection of almshouses! There were also directions that her body should be enclosed in a coffin having a spring lid, as she always had a dread of being buried alive. A coroner's jury returned a verdict of "Natural death."

## IRELAND.

FORTHCOMING ELECTIONS.—The vacancy in Limerick county, caused by the death of Mr. Samuel Dickson, has attracted a dozen candidates as competitors for the seat so long filled by Mr. Smith O'Brien; but it is not likely that more than two or three will go to a poll if there should be a contest. This election, as the vacancy has been caused by death, will take place under the old law, and with the old and exceedingly limited constituency. Two of the Conservative candidates, Captain Dickson and Mr. Wyndham Goold, are engaged in a vigorous canvass.—The appointment of Mr. Shiel to the Embassy of Florence leaves a vacancy in the representation of the Duke of Devonshire's borough of Dungarvon. It is not improbable that the newly-appointed Solicitor-General (Mr. Hughes) will fight the battle with Mr. John Francis Maguire, proprietor of the *Cork Examiner*. The latter is a Repeater, an Anti-state-churchman, and an advocate of tenant-right. Touching the Church question, Mr. Maguire observes in his address:—

It is scarcely necessary to say that I am a determined foe to the continued imposition of the Protestant Church Establishment on the necks and the consciences of a Catholic nation. Being a Roman Catholic myself, I cannot but feel degraded by being compelled to maintain the ministers of a religion which I do not profess, and in the truth of whose teaching I do not believe; and this sense of wrong is doubly keen when I witness the miserable condition of many of the pastors of my own church, and the shameful spectacle which too many of our houses of worship present in this hour of so-called religious freedom. I do not object to see the Protestant clergyman supported in decent independence, as becomes a gentleman and a Christian minister; but I do object that the pocket of the Roman Catholic or the Dissenter shall be taxed, directly or indirectly, for that support; and I shall zealously aid in striking from the limbs of those who are but partially emancipated, the most galling links in the broken chain of the Penal Laws.

It is generally understood that Mr. John O'Connell will never again take his seat in the Imperial House of Commons. In the expectation of this vacancy for the city of Limerick, Mr. W. Barrington, the son of Sir Matthew Barrington, will offer himself to the constituency at the next election.

PAYMENT OF LABOUR IN THE SOUTH.—The subjoined case came before the magistrates at Kanturk petty sessions last week:—James Green (a respectable looking farmer) was summoned by a wretched looking man named Walsh for 1s. 6d., for the hire of eighteen days' respite and saving the harvest. Walsh being sworn, deposed to his having worked eighteen days, for which defendant agreed to pay him one penny per day. Defendant: Gentlemen, I deny it. Why should I agree to pay him a penny per day when I could get the best men in the country for that now? I have a witness that I agreed with him for one halfpenny per week, which I tendered him, and he refused it. I now tender it to him again, in the presence of your honours. [Defendant produced a well-filled purse, and offered 6d. to poor Walsh, provided he had the change (4d.) to give him, taking good care to hold it fast.] Plaintiff: Why should I take it? He owes me 1s. 6d. your honour, and well I earned it. Whilst I was with him I was obliged to be up in the morning about four o'clock to let the cows out of the sleeping-field, and remain herding them until the other men would come to their work, and used then to be obliged to work with them all day, and get nothing but a bit of dry Indian gruel. They used to give the milk to the pigs and calves before my face, and would not give me a drop. Defendant endeavoured, in a very earnest speech, to convince the bench that a bargain was a bargain, and ought to be kept, and that he ought to get the benefit of his bargain. The bench fully concurred with Walsh, by decreeing for him the 1s. 6d. hire, with 8s. 6d. for loss of time and costs, and ordered the immediate issue of the warrant.

"AFFAIR OF HONOUR" BETWEEN THE MARQUESS OF SLIGO AND MR. HIGGINS, M.P.—A hostile meeting took place about half-past six o'clock on Saturday morning, at the Fifteen Acres, in the Phoenix Park, Dublin, between the Marquis of Sligo and Mr. Ousey Higgins, M.P. for Mayo. The noble Marquess was attended by Mr. Moore, M.P. for Mayo, as his second, and Captain Oakes, of the 17th Lancers, acted as the friend of Mr. Higgins. The parties had been placed on the ground, when the second of one of them squibbed a pistol prior to loading it. The noise alarmed a policeman stationed in the vicinity of the Viceregal Lodge, who came up, and all the parties were taken into custody. In the course of the forenoon they were brought before Mr. O'Callaghan, the presiding magistrate at Henry-street Police Office, who required the principals and their seconds to enter into securities to keep the peace, each of them in personal recognizances to the amount of £200, and two securities of £100 each. The parties were then discharged. It appears that the cause of quarrel arose at a meeting of the Poor-law Guardians of the Union of Westport, where the Marquess of Sligo made some objection to Mr. Ousey Higgins, respecting his qualification as an *ex officio* guardian. That gentleman was then present, but his father, Captain Fitzgerald, defended the qualification. Subsequently, Mr. Ousey Higgins forwarded a letter to Lord Westport, containing language which was considered threatening. The result was a hostile message from the Marquess, conveyed through Mr. Moore, a meeting was fixed to take place.

## GOTTFRIED KINKEL;

## A LIFE IN THREE PICTURES.

[The following is from a recent number of *Household Words*. To further abridge would be to mutilate it, and mar the vividness of the impression it leaves in the mind of Prussian political life.]

## PICTURE THE FIRST.

The winter of 1844 was a severe one in Germany. Both sides of the Rhine, for many miles between Coblenz and Cologne, were frozen hard enough to bear a horse and cart; and even the centre, save and except a thin stream where the current persisted in displaying its urgent vitality, was covered over with thin ice, or a broken film that was constantly endeavouring to unite and consolidate its quivering flakes and particles. We were staying in Bonn at this time. All the Englishmen in the town, who were skaters, issued forth in pilot-coats or dreadnaught pea-jackets, and red worsted comforters, with their skates dangling over their shoulders. Holding their aching noses in their left hands, they ran and hobbled through the slippery streets, and made their way out at the town-gates near the University. They were on the way to Poppelsdorf—a little village about a mile distant from Bonn. We were among them:—red comforter round-neck—skates over shoulder.

The one great object in this little village is a somewhat capacious and not unpicturesque edifice called the Schloss, or Castle, of Poppelsdorf. The outer works of its fortifications are a long avenue of trees, some pretty fir groves and wooded hills, numerous vineyards, and a trim series of botanic gardens. The embrasures of its walls are armed with batteries of learned tomes; its soldiers are erudite professors and doctors who have chambers there; students discourse on philosophy and art, and swords and beer, and smoke for ever on its peaceful drawbridge; and, on the wide moat which surrounds it, Englishmen in red comforters—at the time whereof we now speak—are vigorously skating with their accustomed gravity. This scene was repeated daily for several weeks, in the winter of 1844.

One morning, issuing forth on the same serious business of life, we perceived that the peasantry of Poppelsdorf, who have occasion to come to Bonn every market-day, had contrived to enliven the way and facilitate the journey by the gradual construction of a series of capital long slides. We stood and contemplated these lengthy curves, and sweeps, and strange twisting stripes of silver, all gleaming in the morning sun, and soon arrived at the conviction that it was no doubt the pleasantest market-pathway we had ever seen. No one was coming or going at this moment; for Popples is but a little *dorf*, and the traffic is far from numerous, even at the busiest hours. Now, there was a peculiar charm in the clear shining solitude of the scene, which gave us, at once, an impression of loneliness combined with the brightest path of life and activity.

And yet we gradually began to feel we should like to see somebody—student or peasant—come sliding his way from Poppelsdorf. It was evidently the best, and indeed the correct mode for our own course to the frozen moat of the castle. But before we had reached the beginning of the first slide (for they are not allowed to be made quite up to the town gates), we descried a figure in the distance, which, from the course it was taking, had manifestly issued from the walls of the castle. It was not a peasant—it was not one of our countrymen; be it whom it might, he at least took the slides in first-rate style. As he advanced, we discerned the figure of a tall man, dressed in a dark, long-skirted frock coat, buttoned up to the throat, with a low-crowned hat, from beneath the broad brim of which a great mass of thick black hair fell heavily over his shoulders. Under one arm he held a great book and two smaller ones closely pressed to his side, while the other hand held a roll of paper, which he waved now and then in the air, to balance himself in his sliding. Some of the slides required a good deal of skill; they had awkward twirls half round a stone, with here and there a sudden downward sweep. Onward he came, and we presently recognised him. It was Dr. Gottfried Kinkel, lecturer on Archaeology; one of the most able and estimable of the learned men in Bonn.

Gottfreid Kinkel was born in a village near Bonn, where his father was a clergyman. He was educated at the Gymnasium of Bonn, and during the whole of that period, he was especially remarkable, among companions by no means famous for staid and orderly habits, as a very quiet, industrious, young man, of a sincerely religious bent of mind, which gained for him the notice and regard of all the clergy and the most devout among the inhabitants of the town. His political opinions were liberal; but never went beyond those which were commonly entertained at the time by nearly all men of education. He studied divinity at the University, where he greatly distinguished himself in various branches of learning, and obtained the degree of Doctor in Philosophy.

He first preached at Cologne, and with great success, his oratory being considered as brilliant as his reasonings were convincing. His sermons were subsequently published, and became very popular, and he was chosen as a teacher of Theology in the University of Bonn.

He next turned his attention to the study of the Arts. On this subject he wrote and published a History, and lectured on "Ancient and Medieval Art," both in the University and other public institutions, with unparalleled success and applause.

His labours at this period, and for a long time after, were very arduous, generally occupying thirteen hours a day. Being only what is called a

*privat-docent*, he did not as yet receive any salary at the University; he was therefore compelled to work hard in various ways, in order to make a small income. However, he did this very cheerfully.

But his abandonment of theology for these new studies, caused him the loss of most of his devout friends. They shook their heads, and feared that the change denoted a step awry from the true and severely marked line of orthodox opinions. They were right; for he soon after said that he thought the purity of religion would be best attained by a separation of Church and State!

Dr. Kinkel suffers no small odium for this; but he can endure it. He has uttered an honest sentiment, resulting from his past studies; he has become a highly applauded and deservedly esteemed lecturer on another subject; he is, moreover, one of the best sliders in Bonn, and is now balancing his tall figure (as just described) with books under one arm, on his way to the University. . . .

## PICTURE THE SECOND.

The Castle of Poppelsdorf commands the most beautiful views of some of the most beautiful parts of Rhenish Prussia; and the very best point from which to look at them, is the window of the room that used to be the study of Dr. Gottfried Kinkel. That used to be—and is not now—alas, the day! But we must not anticipate evils; they will come only too soon in their natural course.

In this room, his library and study, we called to see Dr. Kinkel. There he sat—dressing-gown, slippers, and cloud-compelling pipe. The walls were all shelves, the shelves all books—some bound, some in boards, "some in rags, and some in jags," together with papers, maps, and scientific instruments of brass and of steel. There stood the Hebrew, Greek, and Roman authors; in another division, the Italian and French. On the other side, in long irregular ranges, the old German and the modern German; and near at hand, the Anglo-Saxon and English. What else, and there was much, we had not time to note, being called to look out at the window. What a window it was!—a simple wooden frame to what exquisite and various scenery! Let the reader bear in mind, that it is not winter now, but a bright morning in May.

Close beneath the window lay the Botanic Gardens, with their numerous parterres of flowers, their lines and divisions of shrubs and herbs. Within a range of a few miles round, we looked out upon the peaceful little villages of Poppelsdorf and Kessenich, and the fertile plain extending from Bonn to Godesberg, with gentle hills, vales, and ridges, all covered with vineyards, whose young leaves gave a tender greenness and fresh look of bright and joyous childhood to the scenery. Beyond them we saw the Kessenicher Höhe, the blue slate roofs and steeples of many a little church and chapel, and the broad, clear, serpent windings of the Rhine, with the grey and purple range, in the distance, of the Seven Mountains, terminating with the Drachenfels. Over the whole of this, with the exception only of such soft, delicate, shades and shadows as were needful to display the rest, there lay a clear expanse of sunshine, so tender, bright, moveless, as to convey an impression of bright enchantment, which grew upon your gaze, and out of which rapture you awoke as from a dream of fairy land, or from the contemplation of a scene in some ideal sphere. . . .

But besides the possession of all these books, and of this wonderful window, Dr. Kinkel was yet more fortunate in his domestic relations. He was married to an amiable, highly educated, and accomplished lady, who endeavoured, by all the means in her power, to assist his labours, and render them less onerous by her own exertion. . . .

So, once again, we say, notwithstanding all these labours, Dr. Kinkel's life in the Castle of Poppelsdorf was that of a fortunate and happy man. At this period he was about two and thirty years of age. He could not have been more; probably he was less. . . .

## PICTURE THE THIRD.

It is the year 1848, and the Continental Revolutions are shaking all the foreign thrones. . . .

Dr. Gottfried Kinkel, now, besides his other honours and emoluments, and private earnings, is installed as a salaried Professor in the University of Bonn. It cannot be but such a man must awake, and take an interest in these Continental revolutions which are boiling up all around him. Still, it is not likely he will step into the vortex or approach it. His worldly position is strong against it—all his interests are against it; moreover, he has a wife, and, besides, he has now three children.

Howbeit, Dr. Kinkel does rise with these events, and his wife, so far from restraining him, feels the same enthusiastic patriotism, and exhorts him to step forward, and swell the torrent of the time. He feels strongly that Prussia should have a constitution; that her intellect and sober character deserves a constitutional monarchy, like ours in England, with such improvements as ours manifestly needs, and he places himself at the head of the popular party in Bonn, where he delivers public orations, the truthful eloquence and boldness of which startle, delight, and encourage his audiences.

He is soon afterwards elected a member of the Berlin parliament. He sides with the Left, or democratic party; he advocates the cause of the oppressed people and the poor; he argues manfully and perseveringly the real interests of all governments, in granting a rational amount of liberty, showing that in the present stage of the moral world, it is the only thing to prevent violence, and to secure good order. His speeches breathe a prophetic spirit.



The revolution gathers fuel, more rapidly than can be well disposed, and it takes fire at Baden. The flames reach near and far—many are irresistibly attracted. They have seen, and too well remember, the faithlessness and treachery of governments—they believe the moment has come to strike a blow which shall gain and establish the constitutional liberty they seek. Dr. Kinkel immediately leaves his Professorship; he believes he ought now to join those who wield the sword, and peril their lives in support of their principles. He proposes to hasten to Baden, to defend the Constitution framed by the Frankfort parliament. His patriotic wife consents, and in the evening he takes leave of her, and of his sleeping children.

It must not be concealed that with this strong feeling in favour of a constitutional monarchy, there was an infusion of principles of a more sweeping character; nor would it be going too far to say that amidst the insurgents of Baden were some who entertained opinions not far removed from red republicanism. Be this as it may, we are persuaded that Dr. Kinkel's political principles and aims were purely of a constitutional character, however he may have been drawn into the fierce vortex of men and circumstances which surrounded him.

Dr. Kinkel serves for eleven days in a free corps in Baden, where the army of the insurgents have assembled. At the commencement of the battle, he is wounded, and taken prisoner with arms in his hands. The sequel of these struggles is well enough known; but the fate of the prisoners who survived their wounds, must be noticed.

According to the Prussian law, Dr. Kinkel should have been sentenced to six years' confinement as a state prisoner. This sentence is accordingly passed upon the other prisoners; and with a wise and commendable clemency many are set free after a short time. But as Dr. Kinkel is a man of high education and celebrity, it is thought best to give him a very severe punishment, according to the old ignorance of what is called "making an example,"—as if this sort of example did not provoke and stimulate, rather than deter others; and, as if clemency were not only one of the noblest attributes of royalty, but one of its best safeguards in its effect on the feelings of a people.

Dr. Kinkel is, accordingly, sentenced to be imprisoned for life in a fortress, as a state criminal; and away he is carried.

But now comes into play the anger and resentment of many of those who had once so much admired Kinkel, and held him up as a religious champion, until the woeful day when he left preaching for the study of the arts; and the yet more woeful, not to call it diabolical hour, when he announced his opinion that a separation of Church and State might be the best course for both. After a series of intrigues, the enemies of Kinkel induce the King to alter the sentence; but in order to avoid the appearance of unusual severity, it is announced that his sentence of imprisonment in the fortress shall be alleviated, by transferring him to an ordinary prison. In pursuance, therefore, of these suggestions of his enemies, he is ordered to be imprisoned for life in one of the prisons appropriated to the vilest malefactors—viz., to the prison of Naugard, on the Baltic.

Dr. Kinkel is dressed in sackcloth, and his head is shaved. His wedding-ring is taken from him, and every little memento of his wife and children which might afford him consolation. His bed is a sack of straw laid upon a board. He has to scour and clean his cell, and perform every other menial office. Light is allowed him only so long as he toils; and, as soon as the requisite work is done, the light is taken away. Such is his melancholy lot at the present moment!

He who used to toil for thirteen hours a day amidst the learned languages and the works of antiquity, in the study of theology, and of the arts—the eloquent preacher, lecturer, and tutor—is now compelled to waste his life, with all its acquirements, in spinning. For thirteen hours every day, he is doomed to spin. By this labour he earns, every day, threepence for the State, and a halfpenny for himself! This latter sum, amounting to threepence a week, is allowed him in mercy, and with it he is permitted to purchase a dried herring and a small loaf of coarse brown bread,—which, furthermore, he is allowed to eat as a Sunday dinner,—his ordinary food consisting of a sort of odious pap in the morning (after having spun for four hours), some vegetables at noon, and some bread and water at night.

For months he has not enjoyed a breath of fresh air. He is allowed to walk daily for half-an-hour in a covered passage; but even this is refused whenever the gaoler is occupied with other matters, and cannot attend to trifles.

Dr. Kinkel has no books nor papers; there is nothing for him but spinning—spinning—spinning! Once a month he is, by great clemency, allowed to write one letter to his wife, which has to pass through the hands of his gaoler, who, being empowered to act as censor, judiciously strikes out whatever he does not choose Madam Kinkel to know. All sympathizing letters are strictly withheld from him, while all those which severely take him to task, and censure his political opinions and conduct, are carefully placed in his hands, when he stops to take his breath for a minute from his eternal spinning.

Relatives are not, by the law, allowed to see a criminal during the first three months; after that time they may. But after having been imprisoned at Naugard three months, short of a day, Dr. Kinkel is suddenly removed to another prison at Spandau, there to re-commence a period of three months. By this device he is prevented from seeing his wife or any friend—all in a perfectly legal way.

The gaoler is strictly enjoined not to afford Dr. Kinkel any sort of opportunity, either by writing or by any other means, of making intercession with the King to obtain pardon, or the commutation of his sentence into banishment. All these injunctions are fully obeyed by the gaoler—indeed, the present one is more severe than any of the others.

Nevertheless, the melancholy truth has oozed out—the picture has worn its tearful way through the dense stone walls—and here it is for all to see, and, we doubt not, for many to feel.

Those who behold this last picture, and revert to the one where the professor dame happily sliding his way to his class at the University, may perchance share the emotion which makes us pass our hands across our eyes, to put aside the irreparable tribute of sorrow which dims and confuses the page before us. His worst enemies could never have contemplated anything so sad as this. Many, indeed, have already relented—but let their interceding voices be heard before it is too late.

The literary men of no country are united, or they might move the whole kingdom. Still less are the literary men of different countries united, or they might move the world. But are they, therefore, without a common sympathy for one another? We are sure this is not the case; and making this appeal to the literary men of England, we believe it will not be in vain. Nor are we without hope, that a strong sympathy of this kind, being duly and respectfully made known to the King of Prussia, or to Baron Manteufel, the Minister of the Interior, may induce his Majesty to consider that, the revolution being at an end, clemency is not only the "brightest jewel in a crown," but its noblest strength, and that, while royal power can lose nothing, it must gain honour by remitting all further punishment of one who has only shared in the political offence of thousands who are now at liberty. All that the friends, at home and abroad, of Gottfried Kinkel ask is—his liberation from prison, and a permission to emigrate to England or America.

#### COURT, OFFICIAL, AND PERSONAL NEWS.

THE QUEEN and Royal Family continue at Windsor.

MR. SERGEANT ALLEN, of the Oxford Circuit, and Mr. Sergeant Wilkins, of the Northern Circuit, have received patents of precedence. Mr. Miller, of the Midland Circuit, will receive the coif. The vacancies occasioned by the elevation of Mr. Martin, and the retirement from circuit practice of Mr. Whitehurst, have led to several applications to the Lord Chancellor for silk; but at present no determination has been made as to which, if any, gentlemen will be called within the bar.—*Globe*.

THE GOVERNORSHIP OF MALTA.—Our correspondent at Malta informs us that there is no longer any doubt as to Mr. More O'Ferrall's retirement from the government of Malta. He has declared that he shall leave in April next, as his constitution will not permit of his risking another summer on the Malta island. Lord Beaumont, we understand, is to succeed Mr. More O'Ferrall.—*Daily News*.

A DEPUTATION of the committee of the Inventors' Patent Reform League had an interview with Sir George Grey on Monday, at the Home-office. The deputation consisted of Mr. F. W. Campin, Mr. V. Price, Mr. G. Shepherd, Mr. Waller, Mr. Townley, Mr. Mahin, and Mr. Ellis.

MR. JOHN DOVE HARRIS, eldest son of Richard Harris, Esq., M.P., was unanimously chosen mayor of the borough of Leicester for the ensuing year, at a full meeting of the Town Council, on Saturday. Mr. Harris is a Parliamentary and Financial Reformer, and a Dissenter.

THE DUKE OF NEWCASTLE.—The accounts from Clumber-park describe the Duke of Newcastle as being in a sinking state, though free from pain. No hopes of recovery are entertained.

MR. HENRY HALLAM.—We have received with great regret intelligence of the death of Mr. Henry Hallam, only surviving son of the eminent historian of the "Middle Ages." This melancholy event took place at Sienna, on the return of Mr. Hallam and family from a short visit to Rome. It will be remembered by the large class of friends and admirers to whom Mr. Hallam is justly endeared, that a similar misfortune, almost identical in some of its circumstances, bereaved him several years ago of an eldest son, whose genius and whose virtues had singularly endeared him to all his contemporaries. So sudden and so painful an affliction has seldom fallen twice upon the same family; and it is increased by the premature close of another life rich in every promise of personal excellence and professional distinction.—*Times*.—[The elder brother was the "Arthur" whom Tennyson mourns.]

PENSION TO MR. PAYNE COLLIER.—The *Athenaeum* says:—"We have great pleasure in stating that her Majesty has been pleased to grant a pension of £100 a year to Mr. John Payne Collier, the editor of *Shakspeare* and author of the 'History of the English Stage.' The warrant is dated the 30th of last month—and expressly mentions that the pension is given 'in consideration of his literary merits.' Few men have done more for Mr. Collier for the illustration of our Elizabethan literature, and of the lives of the many worthies of the great period of English poetry."

NEW IMPROVEMENTS.—An improvement in the manufacture of watches has just been made at Geneva, by which watch keys are rendered unnecessary. By simply turning a screw in the handle the watch is wound up, and another movement regulates the hands.

#### LAW, POLICE, ASSIZE, &c.

THE FRAUDULENT BILL TRANSACTION.—In the Court of Common Pleas, in the case of Samuel Sibury v. the Rev. Thomas Hodson Wilkins, yesterday week, Mr. Creasy moved for a rule nisi, calling upon the plaintiff to show cause why an order of Mr. Justice Coleridge, to stay all proceedings in the action, should not be set aside; and why the plaintiff should not refund certain payments which had been made to him by the defendant; and why the plaintiff or his attorney, Mr. Pittman, should not pay the costs of this application. The grounds on which the learned counsel moved were, that certain bills on which the action had been brought had been obtained by fraud to the order of the learned judge. The circumstances of the case are as follows:—

In the month of April, 1849, the Rev. Thomas Hodson Wilkins, of Ringstead-house, Northamptonshire, received a printed circular from a person who gave his address as "Alpha, 57, Burton-street, Tavistock-square," and professed his readiness to lend money on security, or negotiate bills of exchange. Having at the time some occasion for a loan, he addressed a letter to "Alpha," and received in return a communication signed "J. Gardiner," but which he had afterwards reason to believe was in the handwriting of the plaintiff Sibury. After some correspondence it was agreed that Mr. Wilkins should accept a bill of exchange for £150 at three months, receiving, however, only half that sum himself, and being made liable, of course, for that half alone. Accordingly, he accepted a bill in blank for £150, which was dated the 27th of September, 1849, and forwarded the acceptance to Gardiner. Having waited some days in vain for a remittance, Mr. Wilkins despatched successively two letters, stating his uneasiness. In the reply which he at length received the person writing in the name of Gardiner informed him as follows:—"You agreed to my proposition of jointly borrowing £150, to be divided between us. I am endeavouring to obtain this loan, and shall certainly not relinquish the project until I fail, unless very handsomely paid for it." Between the date of this reply, viz., October 5th, and the 14th of December, a variety of letters were interchanged, and on the latter day J. Gardiner wrote to the effect that he had procured £70 on the bill, which he had applied as his own share of the loan to pay another bill; he added that the "scoundrel" who advanced that money demanded it back again the day after it was received, with an additional £5; that being himself only able to raise £25, he must look to Mr. Wilkins for £50. In another letter he stated that the money must be forthcoming on the 29th, when the bill became due, or writs would be out against all parties. Subsequently he forwarded a worthless promissory note of his own for £50, to be negotiated by Mr. Wilkins, and the proceeds applied for the purpose above alleged. By the payment of a small sum it was pretended that the action on the bill was deferred; but at length, on the 9th of February, he intimated that the "fix must come," and on the 14th he wrote to say that the writs were out, and recommended that Mr. William Smith, of 16, Wilmington-square, should be appointed to accept service for Mr. Wilkins, and prevent the opposing attorney sending into the country. The writ of summons was issued on the 16th, in the name of Samuel Sibury, by Thomas Pittman, attorney, of No. 18, Charlotte-street, Portland-place, no application having been made to Mr. Wilkins for payment of his acceptance, either by Pittman or any other solicitor. Smith had been empowered by the defendant to act on his behalf, as Gardiner suggested, and he conducted the case. On the 6th of April a letter from him was received by Mr. Wilkins, informing him that an arrangement had been effected, by which he (Mr. Wilkins) should pay a moiety of the plaintiff's costs, amounting to £6, and also the sum of £75 by monthly instalments. A judge's order to this effect had been procured from Mr. Justice Coleridge. It is with respect to this order, by which proceedings were stayed, and the rule nisi was moved for, the defendant having become convinced that Gardiner, Pittman, and Sibury, had been acting in concert, with a view to defraud him of his acceptance. From the affidavits put in, it appeared that these persons had been carrying on a number of similar transactions; that there were at least eight in the gang, and that they had succeeded in victimising clergymen and gentlemen to an incredible amount.

The rule nisi was granted.

PURCHASE OF STOLEN PLATE.—Mr. Sirrell underwent another examination, at the Mansion House, yesterday week, on charges of knowingly purchasing stolen goods. Mr. Henry Godden, of Maidstone, identified three silver pepper-casters found at Sirrell's: they were stolen from his house by burglars, on the 25th September. More evidence was given about the silver spoon stolen from the Rainbow Tavern in the beginning of August. Mr. Brockleby swore that a gold watch found in the stock was lost by him at Epsom races, on the 22nd of May: the watch was taken from the guard in a very unaccountable manner, but there seemed little doubt that it was stolen, and not lost by Mr. Brockleby. A friend also identified this article. Mr. Luigi Balerna, of Halifax, a jeweller, had his premises plundered on the night of the 13th of July; a great number of articles were taken, among them an old pair of gold spectacles: he swore that a pair found at Sirrell's were these; he had worn them himself; there were peculiarities about them. Miss Emily Coates recognised a mourning-ring as having belonged to her sister: it was missed about a year ago. In the course of a cross-examination, Inspector Lund stated the amount of the seizure at Mr. Sirrell's. "I have the list of the property which is removed from the prisoner's premises. There are, I should say, a thousand spoons, some hundreds of watch movements, perhaps thirty watches, and between sixty and seventy rings. There were, I should say, twelve or fourteen mourning-rings. We have had, I dare say, a hundred or two inquiries about the goods. The value of the property we took may be between £3,000 and £4,000. I have heard that Mr. Sirrell has carried on business these thirty or forty years."

The accused was again remanded, on bail, till Thursday, when the case terminated. Mr. Bodkin appeared as Government prosecutor. Mr. Lewis, for Mr. Sirrell, urged that there were not the slightest grounds for attributing a guilty knowledge to his client; who had been for many years carrying on an extensive trade as a refiner and dealer in plate, and who had never once shown by his conduct, either as regarded the articles in question or any other goods, the most remote disposition to concealment or prevarication. Mr. Bodkin said, he left the case entirely in the hands of the Alderman. Alderman Gibbs, bearing in mind that Mr. Sirrell had voluntarily surrendered himself, that out of a stock of the value of £3,000 or £4,000 so few charges had arisen, and that these cases might have occurred in the usual mode of transacting business, while there was no proof of guilty knowledge, considered it his duty to discharge the prisoner. There was a burst of applause at this decision.

**THE LATE BURGLARY IN REGENT'S PARK.**—Mr. Paul, butler to Mr. Holford, of Regent's Park, waited on Mr. Broughton on Saturday, and stated to him, that he had received an anonymous letter, telling him that one of the miscreants concerned in the late burglary had died of the wounds received upon that occasion. This statement, however, is considered merely as a *ruse de guerre* to put the police off the proper scent. Two of the prisoners were committed on Monday; Robinson discharged.

**WELL-DRESSED INSOLVENTS.**—Mr. Commissioner Phillips on Saturday, complained that one of the applicants was too well-dressed for an insolvent. It was not the first time he had observed that insolvents were often better dressed than parties who paid their way. It was a question whether the act was meant for such characters.

**THE LOW LODGING-HOUSE NUISANCE.**—Several persons who gain a subsistence by letting lodgings by the night to the poor Irish in Church-lane, St. Giles's, were summoned on Saturday, at Bow-street, by Mr. Durham, a cutler, carrying on business in New Oxford-street, for having their premises in an unclean condition. Mr. Durham said he was the occupier of a house opposite to the locality where the defendants resided, and in order to give the court some notion of the state of the neighbourhood, he had only to mention that he had known thirty-two persons huddled together on the ground floor of one house, whose principal occupation during the night is burning their wretched straw beds, the stench from which surpassed his powers of description. He had also known as many as twenty, thirty, and more persons sleeping in one apartment, and even 93 persons located in one house, the premises being in a most filthy state. Although he had made frequent complaints to the parish authorities, and had a summons served upon them on the 1st inst., they neglected to come forward until the present moment to show cause why the neighbourhood was still allowed to continue in such an abominable condition. Mr. Henry was at a loss to know why such an improving part of the metropolis should be in such an offensive and unwholesome state, and inquired if any representation had been made to the landlord? Mr. Dix, overseer of St. Giles's parish, said that the Rev. Mr. Buckridge was the landlord, and Mr. Dent the agent, and that when a main sewer was sunk in High-street the locality would be thoroughly cleansed. After considerable discussion about the danger arising from the abominable condition of the locality, Mr. Henry severely reprimanded the defendants, and gave them a week to remove the nuisances, at the end of which period he promised to have men employed to make the houses clean, the expense of which should be defrayed by the occupiers.

**THE RORNERIES FROM THE LEEDS POST-OFFICE.**—On Saturday and Monday John Warren and Hannah Leonard were examined before the Leeds magistrates on charges of robbery of letters and money from the Leeds Post office. The evidence did not affect the woman at all, and she was discharged, but the male prisoner was committed for trial on three charges of robbery—one of a bill of exchange for £744 15s., another of a Post-office order for £5, and the other of a banker's check for £50 11s. 3d. He was also committed for forgery and uttering forged documents in order to get the respective sums of money in each case. He was further committed for trial for stealing a watch from a temperance coffee-house, and was remanded on three or four charges of stealing railway dividend warrants and letters sent through the Post-office. These latter charges, like the former ones, also involve forgery and uttering forged documents.

**COTTON GROWING IN INDIA.**—The Manchester Chamber of Commerce resolved, on Thursday last, on despatching Alexander Mackay, Esq., to India, to thoroughly investigate the subject of cotton cultivation. The Glasgow Chamber of Commerce has promised its co-operation.

**A YOUTH AT DURHAM.**—While visiting Womibwell's menagerie, laid his hand upon the paw of an African lion, which was protruded beneath the bars. With the quickness of lightning, the animal laid hold of the unhappy intruder by the hand, and drawing him close against the bars of the cage with his other paw, he fastened upon his head. The keeper flew to the spot, and, after severely beating the infuriated brute upon the paws, compelled him to relinquish his hold. The whole proceeding was the work of a moment, but the unfortunate lad retains traces of his fearful rencontre which he will bear with him to the grave. His head and both his hands are lacerated in a terrible manner, and, in addition to this, he has received several severe scratches on the throat and neck.

## LITERATURE.

### THE PERIODICALS (NOVEMBER).

The NORTH BRITISH REVIEW opens with an article on a subject which we had thought pretty nearly used up; to wit, Carlyle and his pamphlets. It is, however, written with much freshness, and without absolutely championing Carlyle against all comers, with clever indirectness puts forward much in his defence. It notices the fact that Mr. Carlyle's career presents a curious contrast to that of most literary men, who usually begin with the vehement and aggressive, and end with the calm and acquiescent. He, however, has reversed the process; "starting as the devotee of pure literature, he has ended as the most aggressive man of his age." If, as has been asserted, he is "always making a row about things,"

"In him the spirit of protest and dissatisfaction is not the mere conceit of an unformed nature working itself into connexion with things as they are—it is the deliberate manifestation of a great and powerful mind, that, having tried long and variously to content itself with what society offers to it, still finds that by the very decree of its constitution it cannot be at ease. The duty of every man born into this world is to contribute what is peculiar and specific in him to the general evolution; to find out that portion or that determination of his nature which (no two men being precisely alike) he sees repeated nowhere else, and, in submission to the laws of right and wrong, to diffuse that as widely as possible among his neighbours and contemporaries. Here, accordingly, is a man, who, after ample experience of himself and others, finds that what is supreme and ascendant in his nature, is a certain strength of moral displeasure with much that is socially permitted and held in honour; and who discharges his conscience by resolutely expressing it. Whatever presumption, therefore, is to be derived in his favour from all that is otherwise known of him, from the undoubted greatness and clearness of his intellect, from the approved variety and extent of his acquisitions, from the unimpeachable excellence of his private reputation, and from the admitted importance of his past literary services—to the full measure of this presumption ought the public now to listen to him."

The following allusion to the extent of his influence will be felt to be truthful:—

"It is nearly half a generation since Mr. Carlyle became an intellectual power in this country; and certainly rarely, if ever, in the history of literature, has such a phenomenon been witnessed as that of his influence. Throughout the whole atmosphere of this island his spirit has diffused itself, so that there is probably not an educated man under forty years of age, from Caithness to Cornwall, that can honestly say he has not been more or less affected by it. Even in the department of action his existence has been felt. Persons acquainted with the circumstances, and capable of tracing the affiliation, discern evidences of his effects equally in the Irish Rebellion and in the English Catholic movement. And in literature the extent to which he has operated upon society is still more apparent. Not to speak of his express imitators, one can hardly take up a book or a periodical without finding in every page some expression or some mode of thinking that bears the mint-mark of his genius. 'Hero-worship,' 'The Condition-of-England question,' 'Flunkeyism,'—these, and hundreds of other phrases, either first coined by him, or first laid hold of and naturalized by him, are now gladly used by many that upon the whole have no great liking for him, or even hold him in aversion. We have even observed that many of his critics abuse him in language which, when analyzed, is found to consist of a detritus of his own ideas."

The "Life of Dr. Hengh" is gracefully and admirably reviewed and highly eulogized. The free-trade article entitled "The Agricultural Crisis" is a vigorous piece of writing, and by its facts and reasoning forcibly exposes the folly of which farmers are guilty, in yielding to the influence of a protection panic. The following is one of the closing passages:—

"We have in the preceding pages attempted, more concisely than we should have wished, to point out some of the capabilities of British agriculture, and we look to North Britain, which has been always foremost in science and daring, still to lead the van towards these and far greater improvements. We are well aware that it may seem insulting to call upon men to exert themselves, especially in a moment like this, when they are especially crippled, but the pain of a remedy does not prove its inefficacy, nor is present distress the slightest argument against future prosperity. It is at the expulsion of a corrupt system, as during the cure of a disease, that the disorganization which it has produced is most palpable. It is when deprived of stimulants that the drunkard discovers his weakness, and has to endure many a miserable day before he can replace his artificial and temporary vigour by real and solid health. Even so will it fare with agriculture. Farmers will fail in abundance. Landlords will be ruined. But which of them? The men of capital, science, energy? No.—The idler, the dolt; the man who is farming 100 acres of land on little more than a hundred pounds of capital; the landlord who has mortgaged his estate, squandered his rents on harlots; they will fail and vanish, and labourer, land, and country, will be well rid of them. But the men who are really fit to farm land—men such as are as common in North Britain as they are rare in the South, will rise after the storm—the wiser, doubtless, by many a wholesome lesson, ready to adapt themselves to the circumstances of the future as manfully as they have to those of the past. The very fact of their having larger capitals than usual embarked in the land, while it may make them feel the first burst of the storm more severely than those who have less to lose, will at the same time give them greater power of recovering themselves. If they are really wronged, if any existing enactments can be shown to tax or hamper their occupation, they have a right to demand, and they will as surely obtain, the repeal of them, provided only that they do not by angry declamation, illogical arguments, provoking threats, and equally provoking appeals on behalf of

labourers who do not require their sympathy, disgust and exasperate the mass of the British nation."

"The Reformed Church of France" is mainly confined to a narrative of recent events in the history of French Protestantism. "The Autobiography of Leigh Hunt" is a pleasantly written paper. "The English Universities" contains some useful information as to the constitution and past history of those bodies, and comments on the recently appointed Commission of Enquiry. The writer has no expectation that great advances will be made.

"It is not, we believe, from any fault in the Universities that they now appear to be unequal to the wants of the age, great as those faults have been, and many as are the deficiencies which have still to be remedied. It is not even that, while they have improved, the rest of England has advanced in a far greater proportion—though that is both true in itself, and important with reference to their present position; it is because the half century which is just drawing to an end has, as we are about to show, developed tendencies wholly alien to them—tendencies which they not only have not mastered, but, from the nature of the case, are never likely to master.

"The commercial element of English life, which, a hundred years ago, or less, was but of comparatively small moment politically and socially, is now becoming the chief power in the country; and in proportion as it rises, the old Universities, as it seems to us, are likely to decline."

The meeting of the British Association is the subject of another article, from which, had we space, we might also quote. There are, also, two other papers on "the Philosophy of Language" and "the Language of Italy."

The contents of BLACKWOOD'S MAGAZINE are—"My Novel; or, Varieties in English Life"—"The Rise, Power, and Politics of Prussia"—"Hours in Spain"—"Modern State Trials"—"Anna Hammer"—"Alton Locke, tailor and poet: an Autobiography"—"The renewal of the Income-tax." The article on "Alton Locke" is discursive and vulgarly Toryish in its style. The book itself is described as exhibiting "decided marks of genius, but, as a whole, so preposterously absurd, as rather to excite ridicule than to move sympathy." The article on the income-tax is another diatribe against free-trading, in a shape which gives it something like freshness. In some of the sentiments, however, we concur most fully. "We hold," says the writer—

"that the period has now arrived, when, for the public safety, the general good, and the satisfaction of all classes, the whole of the taxation of Great Britain should be revised and adjusted on distinct and intelligible principles, so that each man may be made to bear his own burden—not, as at present, either to carry double weight, or to shift his load to the already cumbered shoulder of his neighbour. . . . We say deliberately that no better opportunity than the present can occur for forcing on that revision of the taxation, which almost every one believes to be necessary."

The application of this principle is, however, quite another thing, and on that we differ from the writer widely enough.

THE PALLADIUM commences a series of papers on "the great poem-mysteries of the world—those poetical creeds and confessions of the giant angels of the race, which are quite as well worthy of examination, if not of belief, as those which churches have stereotyped so strongly, that with millions their every copulative is deemed divine." The project is an ambitious one, but the proposed conglomeration of, the divine and the human is not to our liking. There is some able writing in this first paper (on Job), but the style is erratic, and not agreeable. "International Concord" is written with great animation. Lamartine's poetry is reviewed in another paper. "Creation, or Development," is a scientific article, and there are one or two articles of a lighter cast.

Mr. Charles Knight, ever ready to cater for the public, has just issued two new Cyclopedias, one of "the Industry of all Nations," and the other of "London," to serve as a guide as to the tens of thousands of strangers who will next year visit the metropolis. Both are very tastefully and cheaply got up, and will, we should think, have a run.

HOGG'S INSTRUCTOR contains a characteristic portrait of De Quincy, with two papers from his pen. THE PEOPLE'S AND HOWITT'S JOURNAL has, among its other readable contents, two critiques from that pleasant gossip, "Parson Frank." Two other journals, THE CHRISTIAN LADY'S LIBRARY, a quarterly journal, and the COUNTESS OF HUNTINGDON'S MAGAZINE, remain unnoticed; but beyond mentioning their names, we are unable now to refer to them.

*The Destitution and Miseries of the Poor Disclosed, and their Remedies suggested.* By Rev. H. SMITH, Chaplain of the Juvenile Prison, Parkhurst. London: Parker.

*The Condition of the Labourer in Agricultural Parishes.* By Rev. W. B. ADY, M.A., Vicar of Little Baddow. London: Parker.

*The Present Circumstances of the Poor Displayed.* By Rev. W. S. FINCH, M.A., Curate of St James's, Curtain-road. London: Parker.

THESE productions received respectively the prizes of £50, £30, and £20, offered by the

Church of England Self-supporting Village Society, for the best essays by clergymen on the principles and objects of that society. They bear evident marks of their origin; the points of view and trains of thought are characteristically those of clergymen of the Established Church. But there is no narrowness or prejudice: on the contrary, there is much of expansive sympathy and liberality. All of them are written with good feeling and intelligence, and contain useful and instructive facts. Mr. Smith's is by far the most comprehensive and important work; investigating, more fully than the others, the evils to be cured, their origin and causes, and the feasibility of the plan devised by Mr. Minter Morgan, and espoused by the society we have named. Whether the statements and arguments engage the assent of the reader or not we think the perusal of this essay likely to be of service to every man who would understand and aid in the amelioration of the condition of the working classes. We are unable to find room for more than an outline of the scheme proposed for self-supporting villages. It is suggested to form establishments for 300 or 400 families, to be occupied in agricultural and manufacturing employment for their own benefit; the funds to be raised by shares, and eventually repaid through the industry of the inmates; the first management to be vested in directors, until the repayment of the capital shall render it the property of the occupiers and their successors, and then to be self-governed as well as self-supporting. Schools and libraries are part of the plan, and a Church, the pastor of which would be general superintendent of the community; and in all the arrangements material advancement would be subordinate to the moral and religious elevation of the people. It is also suggested that communities of other religious persuasions may be formed on the same model. The plan is very complete, and the details have considerable perfectness. But we are not sure that it does not involve some rickety principles, and the perpetuation of some evils which should have a thorough cure in any social reconstruction. Perhaps the chief objection to the scheme is, that it is too mechanical, and—as Emerson said of Fourierism—that it skips no fact except Life. It seems to overlook the free spontaneous power of Life—the individuality which is not shaped, but shapes—the irrepressible energy which breaks through accepted forms. It is a fatal objection. There is, however, a truth deeper than methods of combination, which social creations cannot exhaust—that Christianity "constitutes every man the centre of a holy and beneficent republic," which associates all men in its privileges, and embraces all in its law.

The following sentences, coming from the clergy quarter, are significant:—

"We condemn competition as antichristian, anti-social, unconstitutional, and as containing the elements of a nation's decline and fall; for it destroys honest principle, corrupts morals, produces poverty, creates discontent, and these lead to rebellion and ruin."—Mr. Smith.

"I am led, after ten years' careful observation, to think that the social, intellectual, and religious state of our country parishes is a very unfavourable one. . . . The whole fabric of society is directed by motives of self-interest and selfishness, and the labouring classes are looked upon as machines and necessary implements, rather than as responsible beings endowed with feelings and intellectual faculties, having within them the Spirit of God, and before them the knowledge of his truth and the promise of his kingdom. . . . The amount of ignorance and insensibility upon the most important subjects, the want of resource in themselves, the extent to which the powers of the mind lie dormant, is beyond the conception of any one who has not searched it out and attempted to grapple with it. . . . Putting vice and wickedness entirely aside, the steady, laborious, and well-meaning, seem to come infinitely short of the end and purpose of their existence."—Mr. Ady.

*The Gospel in Central America: containing a Sketch of the Country, Physical and Geographical, Historical and Political, Moral and Religious: a History of the Baptist Mission in British Honduras, and of the Introduction of the Bible into the Spanish American Republic of Guatemala.* By FREDERIC CROWE. London: Charles Gilpin.

THE author of this work has, for some years past, been a diligent worker in one of the most unpromising fields of Christian enterprise. Although baffled in his plans, and finally expelled through corrupt priestly and political influence from Guatemala, we are glad to find him full of earnest hope in better days. This volume is sent forth to the world, previous to Mr. Crowe's return to his self-chosen labours, as a memorial of the "spiritual destitution of a class of countries hitherto greatly overlooked." No doubt this is true: of that vast tract of all-productive bosom-land lying between the two Americas, little or nothing is known by the majority of English readers. The British settlements in the republic of Honduras form a little strip of land along the sea-board side of that republic, with Yucatan, Vera Cruz, and Guatemala lying immediately behind. The enterprise of our author has been considerable, requiring no small portion of self-reliance in pushing down into the capital of Guatemala, amidst many difficulties and privations, and there devoting himself to the

work of education and Bible distribution. Readers in search of something more than thrilling adventures, or lion-and-tiger stories, will find in this compact and laboriously compiled volume all the information they want on the past or present condition of these republics. In vain do a few noble spirits rise out of the "Liberales" of these states, and strive to shake off the yoke of iron despotism and of Papal usurpation: whilst the great mass of the people remain what they are, idle, luxurious, addicted to vice, and seeking excitement in bull-fights and poignard duels, these countries must remain what they are, sunken and sodden in crime, a kind of living retribution for the sins of their Spanish forefathers, who exterminated (according to the best authorities quoted by Robertson) no less than sixteen millions of native Indians in their wars on this continent.

Our author will, we are sure, take in a kindly spirit a suggestion or two. The whole book needs condensation; and the part which relates, in such painfully needless detail, the disagreements between himself and the directors of the Baptist Missionary Society, wants a thorough revision by a disinterested party. We do not blame Mr. Crowe, or any other man who is faithful to his individual convictions; but it is always perilous to provoke a committee—doubly so to exasperate them (for committees are capable of exasperation) by publishing such details. The last part of the book, containing the author's own life and adventures—we can find no better word—is the most taking part of the volume, reminding us forcibly of Borrow's "Bible in Spain." We feel bound to add, for the sake of any weight our recommendation may carry, that the "profits of this work will be devoted to missionary purposes in central America;" and that our author goes forth again in sole reliance on his own energy and the benediction of Heaven. These two intimations will, we trust, be sufficient recommendation of this valuable volume to the favourable regard of our readers.

*The Doctrine of the Cherubim: being An Inquiry, Critical, Exegetical, and Practical, into the Symbolical Character and Design of the Cherubic Figures of Holy Scripture.* By GEORGE SMITH, F.A.S., Author of "Sacred Annals," &c. London: Longman and Co.

THE discussion to which this work is devoted appears to have been forced on the author, by circumstances connected with the publication of his recent treatise on the "History and Religion of the Hebrew People;" in which were some remarks on the cherubim, opposed to generally-received opinions. The author has received so many inquiries respecting his views, that he has been led thoroughly to study the whole subject; and hence the present volume. The cherubic symbolism is, doubtless, important to a correct understanding of several elements of the Jewish ritual, and of various interesting passages of scripture. Although many minor points of the Mosaic typology have been fully discussed, it is shown by Mr. Smith that this subject has never been investigated as a whole. He has carefully collated the different existing opinions, and stated the objections to which he thinks them liable. He has also examined, with much critical acuteness, every passage in which the word "cherubim," or any cognate term, occurs. The conclusion he has arrived at is—"that these figures, from first to last, were intended to symbolize, and set forth visibly, the faithful recipients of the great Atonement, or, in other words, the united body of those who, in all ages and countries of the world, and under every dispensation of the truth, have believed in the appointed Redeemer to the saving of the soul." He has applied this solution to every text referring to the subject; with many interesting and truth-suggesting remarks on the general result of this test. His work exhibits, throughout, great research, learning, and sound judgment; and is written in a spirit of patient inquiry and love of truth. It deserves the candid attention of biblical scholars; and will be found by the general reader to throw much light on this and other parts of the symbolism of scripture.

*The Works of John Owen, D.D.* Edited by the Rev. W. H. GOOLD, Edinburgh. Volume I. London and Edinburgh: Johnstone and Hunter.

MESSRS. JOHNSTONE AND HUNTER have more than fulfilled their promises to their subscribers. Here is a handsome octavo, printed with a new and beautiful type, on most excellent paper, and containing upwards of 600 pages, for the marvellous cost of about four shillings! But it is of higher importance that the volume is carefully and competently edited by Mr. Goold; who states that the preservation of Owen's text has been secured by collation with original editions—that he has corrected the scripture references and verified the quotations from the Greek and Latin Fathers, which in former editions "abounded in errors to a degree which is even a scandal to the British press,"—and has given a prefatory note to each treatise, specifying its date and any circumstances

connected with its origin or bearing on its history, indicating its design, and presenting an analytical outline of its contents. A well-written, concise, yet comprehensive and satisfactory life of Dr. Owen, from the pen of the Rev. Andrew Thomson, B.A., is prefixed; and the volume further contains a portrait from an original in the Lancashire Independent College, which seems to us characteristic, and deserving the editor's remark, that it is "in harmony with the depth and dignity of Dr. Owen's character."

We have great pleasure in welcoming this volume as the commencement of the best, handsomest, and cheapest edition of any Nonconformist Divine ever given to the public: and we hope the publishers will be encouraged to the issue of uniform editions of other great—shall we reverently say greater?—luminaries of English theological science.

*The Revolt of the Bees.* By J. M. MORGAN. Fourth Edition. (Phoenix Library.)

*The Effects of Civilization on the People in European States.* By CHARLES HALL, M.D. (Phoenix Library.) London: Gilpin.

OF these volumes, as of others reviewed in the present number, we had prepared a more lengthened notice, which was unfortunately mislaid in the office. We are now only able to say that the first is a reprint of a work which we read with much interest some years ago; and we are pleased to greet its appearance in the Phoenix Library, and to recommend its agreeable and thought-awakening pages to those who are looking for future forms of society, purer and more perfect than those hitherto realized by class selfishness and official intrigue. Dr. Hall's essay is a useful but singular production, originally published in 1805: it displays extensive and acute observation, and offers many thoughts and suggestions too little considered amongst us; though we are far from concurring in many particular opinions and some pervading sentiments. It is a book to be read cautiously and discriminatingly, if it is to be read profitably.

*The Illustrated Book of Songs for Children.* London: Orr and C.J.

HERE is a book of very attractive appearance, excelling in exquisite typography and unusual elegance of cloth binding; but chiefly noticeable for the beauty of its illustrations. These are from designs by Birket Foster, who is already favourably known by the illustrated edition of Longfellow's "Evangeline:" all of them are exceedingly meritorious, and some are perfect pictures. The songs are chiefly from the German; and comprise capital nonsense-verses—always so delightful to children—with other sweet simple compositions, frequently accompanied by pleasant easy melodies. Others are not quite unobjectionable, and rather mar a book which, otherwise, may be heartily commended as a rare treat for young children.

*The Tabernacle and its Furniture.* by JOHN KITTO, D.D. With illustrations by W. Dickes. London: B. L. Green.

DR. KITTO's highly instructive and pleasingly-written description is illustrated by six large quarto wood engravings, finely executed, one of which is tinted in gold and colours. It is a work of great merit, at a very low price; deserving extensive use in the instruction of the young, and in bible-classes especially.

*Religious Knowledge among the Poor not less important in 1850 than in 1750.* By E. O. JONES, Esq. Prize Essay on the Completion of the First Centenary of the Society for Promoting Religious Knowledge among the Poor. London: 19, Paternoster-row.

THIS essay consists of an argument, indicated by the title, and a history of the rise, progress, and present state of the Book Society founded a century ago. It shows much large-heartedness and right-thinking; and is, we hope, likely to benefit the society referred to, and stimulate to increased exertions. We are bound to say, however, that we do not think the argument always forcible—sometimes not even logical; and there are forms of expression unhappy and unapprovable. Yet the spirit and purpose of the essay secure sympathy and respect for the author, and ought to aid the operations of the society.

The following "telegraphic despatch," which we take from the *New York Tribune*, would electrify the readers of the *Times*:—"There was a fight, about nine o'clock, in the ante-chamber, between Foote and Fremont. Probably there will be a duel. It was caused by an attack on one of Fremont's bills. The bill passed to relieve Ritchie was knocked into pie. Adjourned after midnight. High time. Many drunk."—*Weekly Times*

A YANKEE DEMOSTHENES.—A writer in the *New Englander*, describing the eloquence of one Rufus Choate, says:—"He would commence like an eagle soaring from his eyrie, and continue his onward and upward flight over the mountain-tops, up higher and higher still, and still higher, until he became the companion of the clouds. Often, when he finished a period in his happiest and most thrilling style, the listener would involuntarily look up to see if the thunderbolt he had launched from his lips had not perforated the roof of the hall!"

Fame is an undertaker, that pays but little attention to the living, but bedizens the dead, furnishes out their funerals, and follows them to the grave.

To some men it is indispensable to be worth money, for without it they would be worth nothing.

## GLEANINGS.

A PROSPECT FOR OLD WOMEN.—Fears are expressed in a Conservative journal that the foreigners visiting London during the Exposition era will fire the City and reduce Westminster to ashes! There are some old women who will not repine, if only the Cardinal be in the ash-pan.

A COMPLIMENTARY ECHO.—The *Arbroath Guide* has some verses written by "Thomas Watson," entitled "A Voice from Snig's End, with an Irish Echo." One verse is as follows:—

Where are the long ears nature should have lent us?  
Where is the marvel that this truth surpasses?  
Ould father Fergus to the fields hath sent us,  
To dig our way towards the higher classes.  
And echo answered—ans.

THE PRESS AND THE PULPIT.—The New York paper says:—"Jenny Lind has no equal as an effective vocalist, never has had, and we doubt if she ever will have this side of Paradise; and even there she seems fitted to lead the 'heavenly choirs'." On the other hand, a clergyman in Boston has, more than once, cautioned the people from the pulpit against "that singing woman, Miss Jane Lind."—*Weekly News*.

A WOVEN NEW TESTAMENT.—A weaver in Bradford has been for some time employed in weaving in a piece of cloth the whole of the New Testament. He has already completed the four Gospels, and has made some advance in the Acts of the Apostles.

A HINT FOR THE "BLUES."—Milton being asked whether he would instruct his daughters in the different languages, replied, "No; one tongue is sufficient for a woman."

Hartwig Von Blucher, a German naturalist, has introduced a heated roller in Scotland, which being passed over the land burns the weeds, and furnishes in the ashes an excellent manure.

An editor mentions a sow in Delaware that enables the dairyman to make on an average twenty pounds of butter weekly. A contemporary exclaims, "Quite a constellation in the milky way."

ANTIQUITY OF YANKEE EXTRAVAGANZA.—The Rev. Charles Berry read a paper before the Leicester Literary and Philosophical Society, on Monday week, entitled, "Some Peculiarities of the Ancients." It was related, he said, of one Protus, that he could not wipe his nose because it was longer than his hands; neither could he, when he sneezed, utter the usual exclamation, because his ears were not cognizant of what was passing in his nasal region!

AN ORATOR AT FAULT.—A respected contemporary, the *Leicester Chronicle*, lamented, the other day, that modern mayors, who wear no robes, form bad subjects for the artist. It would seem, too, that they are equally unsuitable for the orator. At Derby, last week, the Rev. Mr. Aspinall was soaring into the regions of the poet, and depicting the chief magistrate of Leicester as a patron of learning, "coming forth in his robes of office," when he was brought up by a burst of laughter, and a cry of "He wears none!"

PAYING THROUGH THE NOSE, AND ETYMOLOGY OF SHILLING.—Odin, they say, laid a nose-tax on every Swede—a penny a nose. I think people not able to pay forfeited "the prominence on the face, which is the organ of scent, and the emunctory of the brain," as good Walker says. It was according to the rule, "Qui non habet in ore, luat in pelle." Still we "count" or "tell noses," when computing, for instance, how many persons of the company are to pay the reckoning. The expression is used in England, if I am rightly informed, as well as in Holland. Tax-money was gathered into a brass shield, and the jingling (*schele*) noise it produced gave to the pieces of silver exacted the name of *scheleingen* (shillings).—*Notes and Queries*.

CONUNDRUMS FOR FARMERS.—Which of the taxes is a perfect robbery?—The hop duty; because it is a downright picking of pockets.—*Punch*.

Miss Martineau says that "Love, like the plague, is often communicated by clothes and money."

SCHOMBERG HOUSE, PALL-MALL.—With the exception of the residences formerly occupied by royalty, there is not, perhaps, in the whole metropolis, a more interesting structure than this. Built in the reign of William III., by the Duke of Schomberg, it was considered a first-rate mansion near the town. Nell Gwynne resided next door to Schomberg House, and used to converse with the king "from the top of the garden." The mansion was subsequently occupied by the Duke of Cumberland, the "hero" or the "butcher," as the case may be—for here historians differ—of Culloden. During the rebellion of Lord George Gordon the house was twice threatened with demolition, and that, too, at the moment when the king's troops were encamped under canvass in the park at the rear of the building. It survived, however, the troubles of the period, and was spared for many years to become a storehouse of the arts and a rallying point for all that was celebrated in the world of literature and *belles lettres*. "Astley, the beau," as he was termed, lived here for many years, and painted some of his most conspicuous works. He erected in the upper story a suit of apartments accessible only to himself, and built a large room facing the park, which he called his "country-house." Richard Cosway, the painter, subsequently became the occupier, and the apartments now used as a silk-mercer's show-rooms were the saloons in which the accomplished wife of the painter received the most distinguished *dilettanti* of the day. Here, too, in later years, Gainsborough enjoyed the society of all the celebrities of his time, including the beautiful Duchess of Devonshire, with whose loveliness he was so much struck that he in vain attempted to paint her portrait. Gainsborough died in a room on the second floor, exclaiming that he was going to heaven, and that Vandyke was there. Schomberg House was subsequently occupied by Robert Bowyer, author of "The Historic Gallery," and also by the eccentric Dr. Graham.

THE PATENT LAWS.—The Attorney-General has given notice that every person applying for a patent will be required to deposit in the office of the Attorney or Solicitor-General an outline description in writing or drawing, to be approved before any report will be made. The effect of this order will be to prevent a large amount of that fraud which not unfrequently took place under the recent system, in consequence of the applicants describing to the Attorney-General or Solicitor-General inventions differing from those which they afterwards specified. The prospect of being able to glean from the articles exhibited in the Great Exhibition a great variety of novelties, might have induced many persons to make applications for patents with titles studiously vague, and as they could not be compelled to complete their specification within six months, or even within a much longer period, they would have the opportunity of including within it any inventions or improvements which came under their notice.

SECRET KINDNESSES DONE TO MANKIND ARE AS BEAUTIFUL AS SECRET INJURIES ARE DETESTABLE. To be invisibly good is godlike as to be invisibly evil is diabolical.

[Advertisement.]—HALSE'S PORTABLE GALVANIC APPARATUS.—(From the *Wesleyan* of March 10).—"That Mr. Halse stands high as a Medical Galvanist, and that he is generally considered as the head of his profession, are facts which we have long known: but we did not know, until very recently, that he had brought the Galvanic Apparatus to such a high state of perfection that an invalid may galvanize himself with the most perfect safety. We happen to know something of Galvanism ourselves, and we can truly say that his apparatus is far superior to anything of the kind we ever beheld. To those of our invalid friends, therefore, who may feel desirous of testing the remedial powers of Galvanism, we say, apply at once to the fountain head. To secure beneficial results, it is necessary, as we can from experience assert, to be galvanized by an apparatus constructed on the best principles; for, although the sensation experienced from the small machines of the common construction during the operation is very similar to that experienced by Mr. Halse's machines, yet the effects afterwards produced are vastly different the one producing a feeling of exhaustion, and the other a feeling of renewed vigour. Mr. Halse particularly recommends Galvanism for the restoration of muscular power in any part of the body which may be deficient of it. Mr. Halse residence is at 22, Brunswick-square."

BIRTH.—November 10, the wife of the Rev. S. Wigg, of Leicester, of a son.

## MARRIAGES.

August 29, at Calcutta, C. R. JENNINGS, Esq., to HELEN EWING, second daughter of the late Rev. G. LANDALE, of Horndon-on-the-Hill, Essex.

October 23, at Limerick, by the Rev. William Tarboton, in the Independent Chapel, Mr. JOSEPH YOUNG to Miss ANN CLEMENTS.

October 28, at Lady Huntingdon's Chapel, St. Mary's-square, Gloucester, by the Rev. J. Reynolds, Mr. JOHN MORRIS to Miss JOANNA MANNS, both of this city.

November 2, at the Baptist Chapel, Ashford, SAMUEL, eldest son of Mr. R. GUILDFORDMORE, of Bow, to Miss PHILLIS PARKIN, of Ashford.

November 6, at Limerick, by the Rev. W. Tarboton, in the Independent Chapel, Mr. J. C. MORISON, draper, to Miss DALY, of Thomond Cottage, both of Limerick.

November 7, at Lady Huntingdon's Chapel, St. Mary's-square, Gloucester, by the Rev. J. Reynolds, Mr. JOHN LANE to Miss MARY ANN COLLINGSBURN, both of this city.

November 8, at the Independent Chapel, Sherbourne, Dorset, by the Rev. R. KEYNES, of Blandford, Mr. J. B. EAST, of Sherbourne, to FRANCES CHARLOTTE, youngest daughter of the late R. WORSLEY, Esq., of Blandford.

November 9, at Lady Huntingdon's Chapel, St. Mary's-square, Gloucester, by the Rev. J. Reynolds, Mr. EDWARD ARTUS, to Miss MARY ANN CRESSWELL, both of this city.

November 11, at the Independent Chapel, Needham Market, Suffolk, by the Rev. J. PERKINS, Mr. JAMES JACKMAN, of Coddenham, to Miss SUSAN BARRELL, of Needham Market.

## DEATHS.

October 8, at Albert-street, Regent's-park, after a protracted illness, EDWARD STARKEY, of Hatton-garden, deeply lamented by his relatives and friends.

October 31, at Tunbridge Wells, aged 46, HANNAH, the wife of G. MOORE, M.D.

November 1, at St. John's-wood, MARY, the wife of the Rev. J. H. GODWIN, and youngest daughter of Thomas Brightwell, Esq., of Norwich.

November 2, at the residence of her son-in-law, the Rev. E. S. PRYCE, of Gravesend, aged 70, Mrs. HEATH, late of Lamb-farm Cottage, Dalston.

Lately, at Clyffe hall, Wilts, from an attack of apoplexy, Vice-Admiral the Hon. DUNCOMBE PLEYDELL BOUVERIE.

## MONEY MARKET AND COMMERCIAL INTELLIGENCE.

## CITY. TUESDAY EVENING.

The market for English Securities, which was buoyant and firm at the commencement of the past week, has since Saturday been very agitated and fluctuating. The state of affairs on the Continent is exciting the liveliest apprehensions in regard to the result of the movements of the German powers, although some feeling of security is imparted by the knowledge of the fact, that neither party has money sufficient for carrying on a war. How matters will terminate no one pretends confidently to conjecture so that the Stock Market is "carried about" with every wind of hope and doubt. Consols have declined to about 96,—more than one per cent. since we last wrote; Exchequer Bills to 69s. and 65s.; whilst Bank Stock has of course risen, and is now quoted at 214.

|                 | Wed.    | Thurs. | Friday. | Sat.    | Mond.   | Tues.   |
|-----------------|---------|--------|---------|---------|---------|---------|
| 3 per Ct. Cons. | 97½     | 97½    | 97½     | 96½     | 96½     | 96½     |
| Cons. for Acct. | 97½     | 97½    | 97½     | 97½     | 96½     | 97½     |
| 3 per Ct. Red.  | 96½     | 96½    | 96½     | 96½     | 96½     | 96½     |
| New 3 per Ct.   |         |        |         |         |         |         |
| India Stock     | —       | —      | —       | —       | —       | 27½     |
| Bank Stock      | 214½    | 213½   | 213½    | 20½     | 211     | 213½    |
| Exchq. Bills    | 68 pm.  | 70 pm. | 70 pm.  | 69 pm.  | 68 pm.  | 70 pm.  |
| India Bonds     | 88 pm.  | 88 pm. | —       | 87 pm.  | 85 pm.  | 88 pm.  |
| Long Annuity    | 7 13 16 | —      | 7 13 16 | 7 13 16 | 7 13 16 | 7 13 16 |

The Foreign Market has also been very depressed. Mexican Bonds have fallen to 30 in consequence of the non-receipt of expected intelligence, and Russian has also fallen 3 per cent.

being quoted at 93½. Dutch has declined 1½ to 2 per cent. Spanish and Portuguese are also lower.

The Railway Market has shared the fortunes of Consols and Foreign Securities. Business has diminished, depression has followed, and prices generally have undergone a decline, though not of any great extent. The fact of Traffic returns not being so favourable, may partly account for this, for although an increase of £807,742, or 14 per cent. over the corresponding month of last year, and of 30 per cent. over the corresponding month of 1848. For the nine months of this year the increase is nearly £5443,988, or nearly 12 per cent. over 1849, and nearly 40 per cent. over 1848.

The Board of Trade Returns for the month ending the 10th of October are very favourable. The exports show an increase of £807,742, or 14 per cent. over the corresponding month of last year, and of 30 per cent. over the corresponding month of 1848. For the nine months of this year the increase is nearly £5443,988, or nearly 12 per cent. over 1849, and nearly 40 per cent. over 1848.

Business has been very steady in the Produce Markets. The demand for coffee has been rather more animated, and Plantation Ceylon has risen fully 1s. per cwt., notwithstanding the quantity that has changed hands is small. Native has been in request at 55s., and there are now no sellers at that price. Costa Rica has realized better quotations. At auction 19,000 packages of tea have been offered, and only 5,000 found buyers. Common congou is now 1s. 0½d. per lb. The ship "Lancastrian" has just arrived; her cargo chiefly consists of Canton green. There has been a brisk market for Leeward Islands rum at improved prices. Spices have undergone no particular change. Cotton has been easier, and rice has been neglected. Wine is held firmly, as much as 120 milreis per pipe having been given in Villa Nova for old wine of mid quality. Since the conclusion of the indigo sale on the 17th ult., the demand has continued for this article, and between 3,000 and 4,000 chests of the bought-in and withdrawn have been taken chiefly on speculation, at 2d. to 3d. per lb. advance upon sales' rates. There is now very little offering, and prices have still an upward tendency.

The Corn Market yesterday was firm at previous rates.

## PRICES OF STOCKS.

The highest prices are given.

| BRITISH.                  | Price. | FOREIGN.              | Price. |
|---------------------------|--------|-----------------------|--------|
| Consols.....              | 96     | Brasil .....          | 88     |
| Do. Account .....         | 97     | Ecuador .....         | 3½     |
| 3 per Cent. Reduced ..... | 96     | Dutch 4 per cent ..   | 86     |
| 3½ New.....               | 98     | French 3 percent ..   | —      |
| Long Annuities .....      | 71     | Granada .....         | 18     |
| Bank Stock.....           | 213    | Mexican 5 per cent .. | 31½    |
| India Stock.....          | 271    | Portuguese .....      | 33½    |
| Exchequer Bills—          |        | Russian .....         | 100½   |
| June .....                | 69 pm. | Spanish 5 percent ..  | 17½    |
| India Bonds.....          | 88 pm. | Ditto 3 per cent ..   | 38½    |
|                           |        | Ditto Passive .....   | 3      |

## THE GAZETTE.

Friday, Nov. 8.

## BANK OF ENGLAND.

An account, pursuant to the Act 7th and 8th Victoria, cap. 39, for the week ending on Saturday, the 2nd day of Nov., 1850.

## ISSUE DEPARTMENT.

|                    | £          |                        | £           |
|--------------------|------------|------------------------|-------------|
| Notes issued ..... | 29,424,840 | Government Debt ..     | 11,015,100  |
|                    |            | Other Securities ..    | 2,984,900   |
|                    |            | Gold Coin & Bullion .. | 15,379,173  |
|                    |            | Silver Bullion .....   | 45,667      |
|                    |            |                        | £29,424,840 |

## BANKING DEPARTMENT.

|  | £         |   | £          |
|--|-----------|---|------------|
| Proprietors' Capital 14,553,000  | 3,111,383 | Government Securities (including Dead Weight Annuity) ..... | 14,298,901 |
| Public Deposits (including Exchequer, Savings' Banks, Commissioners of National Debt, and Dividend Accounts) ..... | 6,591,381 | Other Securities ..   | 11,038,486 |
| Other Deposits .....   | 9,932,225 | Notes .....</td   |            |

John's-square, Clerkenwell, ironmonger, second div. of 8d.; on Thursday next, and three subsequent Thursdays, at Mr. Graham's, Coleman-street—A. A. Butterby, Stoke Ferry, Norfolk, grocer, first div. of 10s.; on Thursday next, and three subsequent Thursdays, at Mr. Graham's, Coleman-street—J. Stead, Melcombe Regis, Dorsetshire, grocer, first div. of 2s. 3d.; on Thursday next, and three subsequent Thursdays, at Mr. Graham's, Coleman-street—T. Ball, West-street, Soho, licensed victualler, second div. of 3d.; on Thursday next, and three subsequent Thursdays, at Mr. Graham's, Coleman-street.

Tuesday, November 12.

The following building is certified as a place duly registered for solemnizing marriages, pursuant to an act of the 6th and 7th William IV, c. 53.—  
Bushey Chapel, Bushey, Hertfordshire.

BANKRUPTCY ANNULLED.

HILL, GEORGE PRICE, late of Fleet-street, common carrier.

BANKRUPT.

JENKS, GEORGE STILWELL, King-street, Hammersmith, cheese-monger, November 19, December 19: solicitor, Mr. Smith, Barnard's-inn.

TREGO, WILLIAM, Coleman-street, builder, November 25, December 24: solicitors, Messrs. Walter and Son, Basinghall-street.

FINDLEY, JOHN LIPPERTON, jun., Birmingham, tailor, November 26, December 17: solicitor, Mr. Stuckling, Birmingham.

STONE, ROBERT, Corby, Lincolnshire, November 29, January 10, 1850: solicitor, Mr. Thompson, Grantham.

HIGGINS, HENRY, Elstow, Staffordshire, grocer, November 23, January 6: solicitors, Messrs. Mortman, Knight, and Emmett, Birmingham.

VICK, RIVAROS, Bredon, victualler, November 26, December 24: solicitors, Mr. Hill, Worcester; and Messrs. Abbott and Lucas, Bristol.

BROWN, THOMAS, Preston, draper, November 23, December 13: solicitor, Mr. Bell, Manchester.

SIMMONS, WILLIAM, Manchester, starch-manufacturer, November 26, December 17: solicitors, Messrs. Atkinson, Saunders, and Atkinson, Manchester.

HARRISON, WILLIAM, Tynemouth, Northumberland, merchant, November 21, December 20: solicitors, Messrs. Griffith and Creighton, Newcastle-upon-Tyne.

SCOTCH SECURITATIONS.

BROWN, A., Old Monkland, Lanarkshire, spirit dealer, November 18, December 9.

DIVIDENDS.

F. Golding, first div. of 2s. 5d.; at Mr. Pennell's, Guildhall-chambers, Basinghall-street—S. Mobb, third div. of 7d.; at Mr. Pennell's, Guildhall-chambers, Basinghall-street, any Tuesday—C. Cooper, first div. of 8d.; at Mr. Pennell's, Guildhall-chambers, Basinghall-street, any Tuesday—H. Knight, first div. of 3s. 9d.; at Mr. Pennell's, Guildhall-chambers and Tuesday—F. Tapley, Sidmouth, linen-draper, second div. of 2s. 9d.; at Mr. Groom's, Abchurch-lane, on Saturday next, and three subsequent Saturdays—J. Welch, Westbury, innkeeper, first div. of 2s. 4d.; at Mr. Groom's, Abchurch-lane, on Saturday next, and three subsequent Saturdays—J. H. Veitch, Durham, printer, first div. of 9d.; any Saturday—R. Miller, Princes-street, Spital-fields, oilman, first dividend of 3s. 4d.; at Mr. Whitmore's, Basinghall-street, any Wednesday—J. Eade, Byworth, Sussex, Tanner, final dividend of 20s., and interest according to law; at Mr. Whitmore's, Basinghall-street, any Wednesday—F. and J. Giles, Stewart-street, Spital-fields, silk manufacturers, third div. of 3d.; any Wednesday, at Mr. Whitmore's, Basinghall-street—D. Marley, Huddersfield, lieutenant in the Royal Marines, second div. of 5s. 7d.; any Wednesday, at Mr. Whitmore's, Basinghall-street—R. Jellicoe, Turnwheel-lane, Dingley-hill, merchant, second div. of 1s. 5d.; any Wednesday, at Mr. Whitmore's, Basinghall-street—W. Clayton, Cheshire, carpet warehouseman, final div. of 20s., with interest according to law; any Wednesday, at Mr. Whitmore's, Basinghall-street—G. Barnard, Portico, coal merchant, first div. of 1d.; any Wednesday, at Mr. Whitmore's, Basinghall-street—D. and F. D. Smith, Boevoe-lane, Hammersmith, drysalters, div. of 2s. (on account of the first div. of 7s. 5d.); any Wednesday, at Mr. Whitmore's, Basinghall-street—B. Smith, Threadneedle-street and Bow, copper smelter, and Duke-street, Lincoln's-inn-fields, silversmith, first div. of 4s.; any Wednesday, at Mr. Whitmore's, Basinghall-street—W. Jackson, Lichfield, Staffordshire, wine merchant, first div. of 3s. 6d.; Thursday, November 15, and any subsequent Thursday, at Mr. Vapy's, Birmingham.

## MARKETS.

### MARK LANE, MONDAY, Nov. 11.

Our supplies of all English grain were short to-day. Fine Wheat sold readily but not dearer than this day so'n-night. For foreign Wheat we had likewise more demand than for some time past, and at fully late prices. Good fresh Flour was rather more inquired after. Fine malting Barley met a ready sale at 1s. advance on prime samples, and good middling qualities for distilling or grinding maintained their prices. Good old Malt in demand. Beans and fine white boiling Peas met ready sale. The supply of Oats consisted mostly of Irish; good qualities of all sorts sold pretty freely, and in some instances on rather higher terms. Linsed Cakes were ready sale. Little or nothing yet done in Cloversseeds. The current prices as under.

#### BRITISH.

#### FOREIGN.

|   |                     |  |  |
|---|---------------------|--|--|
| Wheat—                                    |                     | Wheat—   |  |
| Essex, Suffolk, and Kent, Red (new) ..... | 36 to 42            | Dantzig .....  | 40 to 48                                   |
| Ditto White .....                         | 38 .. 48            | Anhalt and Marks .....   | 38 .. 40                                   |
| Line, Norfolk, and Yorksh. Med. ....      | 33 .. 38            | Ditto White .....  | 37 .. 41                                   |
| Northumber. and Scotch. White .....       | 33 .. 38            | Pomeran. red .....   | 38 .. 42                                   |
| Ditto Red .....                           | 34 .. 37            | Rostock .....  | 42 .. 44                                   |
| Devon, and Somer-set, Red .....           | — .. —              | Danish, Holstein, and Friesland .....  | 32 .. 36                                   |
| Ditto White .....                         | — .. —              | Pasteraburg, Archangel and Riga .....  | 33 .. 38                                   |
| Eye .....                                 | 24 .. 28            | Polish Odessa .....  | 34 .. 42                                   |
| Barley .....                              | 20 .. 26            | Marianopol & Berdiansk .....   | 35 .. 38                                   |
| Scotch .....                              | 24 .. 26            | Taganrog .....   | 34 .. 38                                   |
| Malt, Ordinary .....                      | — .. —              | Brabant and French .....   | 35 .. 40                                   |
| Peas, Grey .....                          | 35 .. 27            | Ditto White .....  | 36 .. 43                                   |
| Pale .....                                | 50 .. 53            | Salonica .....   | 32 .. 34                                   |
| Peas, White .....                         | 27 .. 30            | Egyptian .....   | 25 .. 28                                   |
| Maple .....                               | 23 .. 25            | Rye .....  | 22 .. 25                                   |
| White .....                               | 23 .. 25            | Barley—  |  |
| Boilers .....                             | 27 .. 30            | Wismar & Rostock .....   | 19 .. 22                                   |
| Beans, Large .....                        | 25 .. 27            | Danish .....   | 18 .. 23                                   |
| Ticks .....                               | 26 .. 28            | East Friesland .....   | 17 .. 19                                   |
| Harrow .....                              | 26 .. 30            | Egyptian .....   | 17 .. 19                                   |
| Pigeon .....                              | 28 .. 32            | Danube .....   | 17 .. 20                                   |
| Oats—                                     |                     | Groningen, Danish, Bremen, & Friesland, feed and bkt. .....  | 13 .. 16                                   |
| Linc. & York. feed .....                  | 14 .. 16            | Do. thick and brew .....   | 17 .. 21                                   |
| Do. Poland & Pol. .....                   | 16 .. 18            | Do. thick and brew .....   | 17 .. 21                                   |
| Berwick & Scotch. .....                   | 16 .. 19            | Swedish .....  | 15 .. 18                                   |
| Scotch feed .....                         | 15 .. 18            | Clover, Red (duty 5s. per cwt.) .....  | 33s. to 50s.                               |
| Ditto Potato .....                        | 16 .. 18            | Ditto white (duty 5s. per cwt.) .....  | 24s. to 42s.                               |
| Linseed, sowing .....                     | 50 .. 52            | Linsed (per qr.) .....   | sowing 5ds. to 56s.; crushing 40s. to 42s. |
| Rapeseed, Essex, new .....                | £23 to £26 per last | Linsed Cakes (per 1,000 of 3lbs. each) .....   | 48s. 0s. to 19s. 0s.                       |
| Flour, per sk. of 280 lbs. ....           | per 1,000           | Cow Grass (nominal) .....  | — .. to —.                                 |
| Ship .....                                | 28 .. 30            | Trefoil (per cwt.) .....   | 14s. to 18s.                               |
| Town .....                                | 37 .. 39            | Ditto Cake (per ton) .....   | old £ to £ to £ 15s.                       |
| Wheat .....                               | 40s. 2d.            | Mustard (per bushel) white .....   | 6s. 0d. to 7s.; brown, 8s. to 10s.         |
| Barley .....                              | 21 .. 23            | Coriander (per cwt.) .....   | 16s. to 24s.                               |
| Oats .....                                | 17 .. 19            | Canary (per quarter) new .....   | 51s. to 53s. fine 53s. to 56s.             |
| Irish feed and black 13 ..                | 16                  | Tares, Winter, per bush. ....  | 42s. 3d. to 46s. 3d.                       |
| Ditto Potato .....                        | 16 .. 18            | Spring, nominal Carraway (per cwt.) .....  | new 30s. to 32s.; fine 33s.                |
| Linseed, sowing .....                     | 50 .. 52            | Turnip, white (per bush.) .....  | —s. to —s.; do. Swedish, —s. to —s.        |
| Rapeseed, Essex, new .....                | £23 to £26 per last | Coriander (per cwt.) .....   | —s. to —s.                                 |
| Flour, per sk. of 280 lbs. ....           | per 1,000           | French, per 280 lbs. ....  | —s. to —s.                                 |
| Ship .....                                | 28 .. 30            | Coriander (per cwt.) .....   | —s. to —s.                                 |
| Town .....                                | 37 .. 39            | COVENT GARDEN MARKET, Saturday, Nov. 9.—Vegetables are abundantly supplied. Hothouse Grapes and Pineapples plentiful. Peaches are less abundant, and Nectarines are over. Oranges and Lemons, though scarcer, are sufficient for the demand. Pums and Pears are still received from the continent in great abundance. Filberts are dearer. Carrots and |  |

#### WEEKLY AVERAGE FOR NOV. 2.

|              |          |                                     |           |
|--------------|----------|-------------------------------------|-----------|
| Wheat .....  | 40s. 2d. | AGGREGATE AVERAGE OF THE SIX WEEKS. |           |
| Barley ..... | 24 .. 1  | Wheat .....                         | 40s. 11d. |
| Oats .....   | 17 .. 19 | Barley .....                        | 21 .. 3   |
| Rye .....    | 23 .. 6  | Oats .....                          | 16 .. 10  |
| Beans .....  | 27 .. 1  | Rye .....                           | 23 .. 8   |
| Pear .....   | 29 .. 2  | Beans .....                         | 29 .. 4   |
|              |          | Pear .....                          | 30 .. 0   |

### BUTCHER'S MEAT, SMITHFIELD, Monday, Nov. 11.

With home-fed Beasts, we were very scantily supplied as to number; while their general quality was unusually inferior. The weather being more favourable for slaughtering, and the attendance of both London and country buyers large, the Beef trade ruled steady, at an advance in the quotations of Monday last of fully 2d. per lb., and a good clearance was effected. The primeval Sheep sold steadily, at from 3s. 10d. to 9s. per lb. There was a decided falling off in the supply of English-fed Sheep, but they were mostly in good condition. For all breeds the demand was somewhat active, and the currencies improved quite 2d. per lb. The primeval old Downs realized 4s. to 4s. 2d. per lb. Very few Calves were on offer, while the Veal trade was steady, at 2d. per lb. more money. There was more business doing in Pigs, the prices of which had, in some instance, an upward tendency.

Price per stone of 8lbs. (sinking the offal).

Beef..... 2s. 6d. to 4s. 0d. | Veal..... 2s. 8d. to 3s. 10d.

Mutton..... 2s. 10d. to 4s. 2d. | Pork..... 3s. 0d. to 4s. 2d.

HEAD OF CATTLE AT SMITHFIELD.

| Beefs.          | Sheep. | Calves. | Pigs |
|-----------------|--------|---------|------|
| Friday... 504   | 4,600  | 210     | 400  |
| Monday... 5,741 | 25,540 | 149     | 380  |

NEWGATE AND LEADENHALL MARKETS, Monday, Nov. 11.

Per 8lbs. by the carcass.

| Inferior Beef 1s. 10d. to 2s. 2d. | 1lb. Mutton  | 2s. 4d. to 3s. 6d. |
|-----------------------------------|--------------|--------------------|
| Middling do 2s. 4d. to 3s. 6d.    | Middle ditto | 2s. 8d. to 3s. 2d. |
| Prime large 2s. 8d. to 3s. 0d.    | Prime ditto  | 3s. 4d. to 3s. 6d. |
| Prime small 3s. 2d. to 3s. 4d.    | Veal         | 2s. 6d. to 3s. 6d. |
| Large Pork 3s. 0d. to 3s. 6d.     | Small Pork   | 3s. 8d. to 4s. 2d. |

PROVISIONS, LONDON, Monday.

There was no activity in our market last week. Irish Butter was in slow and limited demand, and prices in favour of buyers.

Dutch being so irregular in quality was not a ready sale, and prices varied from 7s. to 8s. per cwt.—Bacon.—Irish and Hamburg singed sides were sparingly dealt in, and 1s. to 2s. per cwt. cheaper. A respectable quality of American was sold at previous rates. In Ham and Lard there was no change.

ENGLISH BUTTER MARKET, Nov. 11.—With this unusually mild weather for time of year, our trade is very sluggish at lower prices for all except fine fresh made English Butter, the proportion of which is now very scanty. Dorset, fine weekly, 8s. to 9s. per cwt.; do., middling, 6s. to 8s.; Devon, 7s. to 8s.; Fresh, 6s. to 12s. per doz. lbs.

BREAD.—The prices of wheaten bread in the metropolis are from 6d. to 7d.; of household ditto, 5d. to 6d. per lbs. loaf.

HOPS, BOROUGH, Monday, Nov. 11.—The official announcement of the Hop duty at £233,303 11s. 5d., being nearly the estimate previously formed of it, has not occasioned any alteration in our market, which remains inactive at last week's quotations.

Mid and East Kent .....

Weald of Kent .....

Sussex Pockets .....

Farnham .....

WOOL, CITY, Monday, Nov. 11.—The imports of Wool into London last week were small, comprising 61 bales from Germany, 1,562 from Syria, 41 from Beau's Azores, 149 from Egypt. The market has been quiet, and the business done not important.

LIVERPOOL, November 9.—Scotch.—There is no improvement noticed in the demand for Laird Highland Wool. Stocks begin to accumulate, with more desire on the part of sellers to realize. Wheat is still in fair request. Cheviot wools continue to be neglected.

FOREIGN IRON. a

Laid Highland Wool, per 24lbs. .... 5s. to 10s. 0d.

White Highland do. .... 11s. 6d. to 19s. 6d.

Laid Crossed do., unwashed.... 10s. 6d. to 11s. 6d.

that they have received instructions from me, and are acting as my agents; and, not satisfied with this, are actually selling apparatuses, representing them to be mine. I shall, of course, endeavour to put a stop to this. In the meantime, I now state that my galvanic apparatuses can be procured from me only, as I employ no agents whatever. I will now endeavour to show how galvanism acts in cases of paralysis. Paralysis, or palsy, consists of three varieties—the hemiplegic, the paraplegic, and the local palsy. In the first, the patient is paralysed on one side only; in the second, the lower part of the body is affected on both sides; and in the third kind, particular limbs are affected. The cause of the attack is the withdrawal of nervous influence from the nerves and muscles of the various parts. Now, Galvanism has been proved by the most eminent physiologists to be capable of supplying the nervous influence to those parts of the body which may be deficient of it, and hence the reason of its astonishing effect in cases of paralysis. In patients thus afflicted, I find that some parts of the spine are less sensitive than other parts; and, until those parts are aroused into action, the patient will not recover. Any medical man, who knows anything whatever of Galvanism, will be at once convinced how applicable Galvanism must be to such complaints; for not only does it arouse the dormant nerves and muscles into action, but it supplies them with that fluid of which they are deficient, viz., the nervous fluid. I think it, however, but fair to state that, in cases of paralysis of long duration, I as frequently fail as succeed, whilst in recent cases I generally succeed. Still, Galvanism should be resorted to in every case of paralysis, no matter of how long duration it might have been, for it cannot possibly do any harm, and it may do good. I repeat, Galvanism is a powerful remedy in cases of paralysis.

Health is the greatest worldly blessing we can enjoy, and yet many invalids, for the sake of saving a few guineas, will purchase apparatuses which are entirely useless for medical purposes. Galvanism, they say, is Galvanism, no matter whether the price of the apparatus be much or little. They may as well say a fiddle is a fiddle, and that there is no difference in them. Surely no one of common sense who feels desirous of testing the remedial powers of Galvanism will, for the sake of a few guineas, throw his money away by purchasing an imperfect instead of a perfect apparatus. He may as well not try Galvanism at all as try it with an imperfect apparatus. These latter remarks I address particularly to invalids; but how much stronger do they apply to medical men who are applying Galvanism? They find it fail of producing those wonderful effects which I have found it to produce! And why is it? Simply because they are using an imperfect apparatus. Scarcely a day passes but I receive an order for my galvanic apparatus from medical men who have been using the small machines and found them useless.

I conclude by stating, that if Medical men employ Galvanism at all in their practice, they are bound, both in duty to themselves and to their patients to use the apparatus in its perfect form. The price is ten guineas. The cash to accompany the order.

WILLIAM HOOVER HALSE,  
22, Brunswick-square, London.

Mr. Hale recommends paralytic patients residing in the country to purchase one of his Ten Guinea Portable Apparatuses; as, with his instructions, they will be enabled to apply the Galvanism themselves, without the least pain, and fully as effectively as he could at his own residence.

Invalids are solicited to send to Mr. W. H. HALSE, of 22, Brunswick-square, London, for his pamphlet on MEDICAL GALVANISM, which will be forwarded free on receipt of two postage stamps. They will be astonished at its contents. It will be found the particulars of cures in cases of asthma, rheumatism, sciatic, etc., doloureux, paralysis, spinal complaints, headache, deficiency of nervous energy, liver complaints, general debility, indigestion, stiff joints, all sorts of nervous disorders, &c. Mr. Hale's method of applying the galvanic fluid is quite free from all unpleasant sensations; in fact, it is rather pleasurable than otherwise, and many ladies are excessively fond of it. It quickly causes the patients to do without medicine. Terms: One Guinea per week. The above pamphlet contains his Letters on Medical Galvanism.

**CAUTION TO THE PUBLIC.**—Mr. Hale is weekly in receipt of letters from invalids informing him that they have been imposed upon by parties who have Galvanic Apparatuses for sale, representing them as Hale's Galvanic Apparatuses, and which they have afterwards discovered were not his at all. The only way to prevent this imposition is to order the Apparatus direct from Mr. Hale himself.

#### COUGH JUJUBE LOZENGES.

THESE valuable Jujubes are composed of the most approved expectorants, with pure gum, which, by relieving the irritation in the air-passages, present a safe, agreeable, and efficacious medicine in all cases of ASTHMA, BRONCHITIS, difficult respiration, consumptive complaints, and all other affections of the chest and lungs.

15, Sydney-place, City-road, London, Sept. 30th 1850.

Messrs. Warwick Brothers.—I feel great pleasure to tell you how much benefit I have received from your Cough Jujube Lozenges. For some time before I took them, I was in the habit of spitting blood whilst coughing, and have since, at the recommendation of a friend, taken them, and received most astonishing relief, not only as to my cough, but do not now spit any blood.

G. RICHARDS.  
Great Grimsby, Oct. 10th, 1850.

Gentlemen,—I hasten to acknowledge the thanks I feel due to you. I think the public ought to be aware that there is such a valuable remedy as your Cough Jujube Lozenges. My son, ever since he returned from sea, has been afflicted with shortness of breath and violent cough, whenever he went out in the cold air; he had taken a very few when the symptoms became relieved, and I have no doubt but that soon he will lose the cough, as he seems already so astonishingly better.

Please send me another box that I may have them in the house, for I shall recommend them to all my friends.

I am, Gentlemen, your obedient servant,  
Messrs. Warwick Brothers.

MARTHA SMITH.

Windsor, August, 7th 1850.  
Gentlemen,—I have been afflicted for many years with what my doctor calls bronchitis. I took your Lozenges for four days, and I may say that I am almost cured, they seemed so much to relieve my breathing.

I am, Gentlemen, your obedient servant,  
THOMAS STONE.

To Messrs. Warwick Brothers, Garlick-hill, London.

33, Curtauln-road, Sept 19th, 1850.

Gentlemen,—I feel it my duty to certify how much benefit your Cough Jujube Lozenges have been to me. I have been troubled with an asthmatic cough for a very long time. I have tried everything, and found nothing give me so much relief. I have recommended them to an aunt of mine, who had a most troublesome cough for years, and I have no doubt she will be as much obliged as I am for the good they have done.

I am, Gentlemen, your obedient servant,  
J. GIBBS.

Commercial-road, Oct. 4th, 1850.

Gentlemen,—Having been troubled from childhood with a winter cough, I always look forward with anxiety to this time of year, fearing, from experience, that when once my cough begins, it will abide with me until the spring. My cough, as usual, began with the change in the weather, but having been advised by a friend to try your Lozenges, I did so, and after taking one box my cough left me—a most unusual thing—and has not returned. If you think my experience will induce others to seek the same benefits I have derived from the use of your Lozenges, you are at perfect liberty to publish this.

I am, Gentlemen, your obedient servant,  
Messrs. Warwick, Garlick-hill.

F. FRANKS.

Prepared and sold wholesale by WARRICK BROTHERS, London; and retail by all Chemists and Druggists throughout the country. Price, 1s. 1d. per box, with directions.

Also, Proprietors of the

ACIDULATED CAYENNE JUJUBES LOZENGES.

#### DO YOU WANT BEAUTIFUL AND LUXURIANT HAIR WHISKERS! &c.?

THE Immense Public Patronage bestowed upon Miss Ellen Graham's NIOUKRENE is sufficient evidence of its amazing properties in reproducing the human hair, whether lost by disease or natural decay, preventing the hair falling off, strengthening weak hair, and checking greyness. It is guaranteed to produce Whiskers, Moustaches, &c., in three weeks, without fail. It is elegantly scented, and sufficient for three months' use will be sent free, on receipt of 2d postage stamps, by MISS ELLEN GRAHAM, 6, Ampton-street, Gray's-inn-road, London. Unlike all other preparations for the hair, it is free from artificial colouring and filthy greasiness well known to be so injurious to it.

#### AUTHENTIC TESTIMONIALS.

"My hair is restored, thanks to your very valuable Nioukrene."—Miss Mane, Kennington.

"I tried every other compound advertised, and they are all impotent: your Nioukrene has produced the effect beautifully."—Mr. James, St. Albans.

"Your Nioukrene is the most elegant preparation I have ever analysed, being free from colouring matter, and injurious scent. The stimulant is excellent."—Dr. John Thomson, author of "A Treatise on the Human Hair, and Professor of Chemistry.

For the Nursery it is invaluable, its Balsamic Properties being admirably adapted to Infants' Hair."

#### WHY NOT WALK WITH EASE?

Soft and Hard Corns and Bunions may be instantly relieved, and permanently cured, by Miss Graham's PLUMBING, in three days. It is sent free for Thirteen Postage Stamps.

"It cured my corns like magic."—Mr. Johns, Hounslow.

"My bunion has not appeared since."—Mrs. Sims, Truro.

#### GOLD AND SILVER WATCHES, FINE GOLD CHAINS, &c. &c.

#### BENSON'S £4 15s. GOLD WATCHES.—

The same Movements in Silver Cases, £2 15s., at the Manufactory, 16 and 63, CORNHILL.

A Large and Beautiful Stock can be selected from, with highly-finished movements, Four Holes Jewelled, Rich Gold Dials, and every improvement.

Benson's Patent Detached Lever Watches, Jewelled in four holes, rich Gold Dials, Double-backed Gold Cases, and to mark the seconds, and every other improvement .....

Ditto, ditto, in Silver Cases, Silver or Enamelled Dials 3 10 0

Or the above Watches can be had in Hunting Cases, for the extra charge of 15s. and two guineas, gold and silver respectively.

The proprietors beg respectfully to inform the public, that in consequence of the large profits usually charged upon Watches they have been induced to manufacture their entire stock; and the immense number sold enables them GREATLY TO REDUCE THEIR PRICES.

A written warranty given with every Watch for two years, and sent, carriage free, to any part of the United Kingdom, upon receipt of a Post-office banker's order.

A splendid stock of fine Gold Chains at their weight for Sovereigns, among which should be noticed the Greek Pattern Guard Chain, which combines the strength of the curb with great elegance of form, and is recommended for general wear.

A Gold Watch, with all the latest improvements—that is, Gold Dial, Jewelled in Four Holes, Maintaining Power, Double-backed Cases, &c., with Fine Gold Chain, fitted complete in Morocco Case, adapted for a present, price Seven Guineas.

#### WATCHES MADE EXPRESSLY FOR INDIA.

#### IMPORTANT TO READ. ELEGANCE AND ECONOMY COMBINED, AND SILVER SUPERSEDED.

41 and 42, Barbican.

#### SEND EIGHT POSTAGE STAMPS, and by return, and post-free, you will get a handsome teaspoon of CHARLES WATSON'S SOLID ALBATA PLATE.

This beautiful material has now enjoyed an unparalleled success for ten years. It has survived all other solid substitutes; has gone the circuit of the globe; has been tested for its sweetness and purity, in all climates, for every domestic use; and, however utopian it may appear to the sceptical reader, C. WATSON stakes his reputation on its possessing all the essential attributes of silver, both in wear and sweetnes.

His Establishment also contains every article in electro-plate, from the most neat and simple to the most costly and recherche. Knives and Forks, paper Tea Trays, Dish Covers, and an endless variety of Jewellery.

| Albata Plate.          | Good Fiddle. | Strong Fiddle. | Threaded. | Electro-plated Fiddle. | Threaded Fiddle. |
|------------------------|--------------|----------------|-----------|------------------------|------------------|
| Doz.                   | Doz.         | Doz.           | Doz.      | Doz.                   | Doz.             |
| Table Spoon 1s. 6d.    | 21s. 0d.     | 30s. 0d.       | 45s. 0d.  | 63s. 0d.               | 63s. 0d.         |
| " Fork 1s. 6d.         | 21s. 0d.     | 30s. 0d.       | 45s. 0d.  | 63s. 0d.               | 63s. 0d.         |
| Dessert Spoons 1s. 6d. | 18s. 0d.     | 25s. 0d.       | 36s. 0d.  | 43s. 0d.               | 43s. 0d.         |
| " Forks 1s. 6d.        | 18s. 0d.     | 25s. 0d.       | 36s. 0d.  | 43s. 0d.               | 43s. 0d.         |
| Tea Spoons.. 5s. 6d.   | 8s. 0d.      | 13s. 6d.       | 18s. 0d.  | 30s. 0d.               | 30s. 0d.         |

A WEDDING-RING and a GUARD-RING for 2s., both of them sterling gold, and stamped. Parties at any distance, by cutting the circle of their finger on a piece of card, and enclosing it with a Post-office Order, will have them sent by return of post.

This is an agreeable and pleasant mode of purchasing these articles, and saves a personal application.

A Gold Chain for either Lady or Gentleman, weighing half an ounce 40s.; an ounce 80s.

LAMPS.—The PATENT CANDLE LAMPS have obtained for themselves a deserved and unparalleled supremacy, and reasonably so. Oil Lamps are most offensive to the smell, and the Ephemeral Camphine emits such smut and unwholesome "fumia," as to injure health and ruin dresses, &c., whilst the Candle Lamp is odorless and pure.

CHARLES WATSON invites the public to an inspection of the above, in every variety, commencing with the Queen's Lamp, from 2s. to 20s.; the mid. size from 12s. to 35s.; and the magnum from 35s. to five guineas. Candles for the above at the lowest prices in the trade.

Companion Services of all sizes.

ESTABLISHED in 1795.—Address, 41 and 42 BARBICAN.

Merchants, Shippers, &c., allowed a liberal discount.

A catalogue sent post free. All Goods exchanged if not up to mark.

Carriage paid to any part of the Kingdom.

#### CURE OF DISEASES BY GALVANISM.

PATIENTS received by MR. NASH for the application of this efficient though painless remedy,

for the relief and cure of Paralysis, Indigestion, and Constipation; Habitual Asthma, Female Complaints, and various disorders of the Nervous System; at No. 84, JERMYN-STREET, St. James's, from 11 till 4 daily, and at CIRCUS-LODGE, ROYAL-HILL, GREENWICH, from 6 to 8 every evening. Usual Charge, One Guinea a-week, but the terms, in protracted cases, subject to arrangement. Single application, 5s.

THE present Proprietor of HALSE'S CELEBRATED MEDICINES having been a vendor of them, and having heard from his customers of the all but miraculous effects of them, and knowing that they had not been brought before the public in the provinces (although their sale in London is very large) in a manner that they ought to be, was induced to offer a certain sum for the Recipes, Titles, &c., to the original proprietor. After much time, and paying a much larger sum than he intended, he has accomplished his object. He has no doubt, however, that the invalid public will ultimately well pay him for his outlay.

HALSE'S SCORBUTIC DROPS: a sure Cure for Scurvy, Bad Legs, and all Impurities of the Blood. "Their effects in purifying the blood are all but miraculous."

This medicine is generally admitted to be the most certain purifier of the blood of any as yet discovered, a remarkable change in the appearance—from a death-like paleness to the Rose 2s. 9d. each bottle, and in Pint bottles, containing nearly six 2s. 9d. bottles, for 1s. 6d. patent duty included. The following letter must convince every one of the safe, speedy, and truly wonderful effects of those drops.

This important letter is sent to Mr. Hale by Mr. Matthew, a highly respectable farmer, of the parish of Brent, Devon:—

"Brent, March 1st, 1842.

"Dear Sir,—I consider it a duty incumbent on me to state to the public the invaluable properties of your Scorbatic Drops. I may truly say, that I could never have believed such a powerful anti-scorbutic medicine to be in the possession of any one, had I not experienced its wonderful effects. Why is it that so many families are troubled with scorbatic eruptions, when such a purifier of the blood, as your medicine decidedly is, is within the reach of almost everyone? The answer is evident,—because you have not given it that publicity which it is your duty to do; and this is my principal reason for now writing to you, that you may make the particulars of the case public. Your modesty, Sir, ought not to overcome your duty to your fellow-creatures; therefore I trust, for the benefit of mankind, that you will give this letter as much publicity as possible. You remember, when I first applied to you, that I was almost out of hopes of receiving any benefit for my poor suffering child, for I believe that I informed you that I had been trying all but everything in order to give my child some ease, but day by day she continued to get worse, until at length all strength left her, and she was no longer able to walk; her body and head were covered all over with scorbatic eruptions; her appetite had vanished; the eruptions would itch in such a dreadful manner that she would roll herself in agonies on the ground; and she could get no sleep whatever by night. Immediately you saw her, you told me you were certain your Scorbatic Drops would cure her. I paid but little attention to your statement, as I had tried so many things in vain; but hearing of some wonderful cures made by you, I was determined to give your Drops a trial; and, fortunate for me, I did so. Before she had taken one bottle of them all the itching ceased, her appetite returned, and she enjoyed sound and refreshing sleep. By the time she had taken the second bottle, her skin was as fair as any person's, the use of her limbs was restored to her; and, I thank God, her health is now as good or better than it ever was.

"Why, Sir, do you not make the case of Thomas Rolins public? I repeat, it is your duty to do so. When he first commenced taking your drops, he had not a sound inch of flesh in him; his body was literally covered with large running wounds, and a celebrated physician of Plymouth, who examined him, said, 'he never saw a man in such a condition in all his life.' I have lately seen him, and he informs me that he has but one wound left, which is less than the size of half a crown, and which is healing fast. He certainly looks

## DISSOLUTION OF PARTNERSHIP

OF

STONE & BRYER, 44, KING WILLIAM-STREET, LONDON-BRIDGE,  
(MR. STONE RETIRING FROM THE BUSINESS.)

## IMPORTANT SALE OF THEIR STOCK

OF

LINENDRAPERY, SILK MERCERY, HOSIERY, SHAWLS, CLOAKS, FURS, &amp;c.

THE Public is hereby respectfully informed, that the Partnership which has existed for so many years under the firm of STONE and BRYER, has been dissolved by mutual consent, Mr. STONE retiring from the business. See *Gazette*, Oct. 29.

In consequence of the above arrangement, it is necessary that the whole of their valuable stock, consisting of Linendrapery, Silk Mercery, Shawls, Cloaks, Furs, Hosiery, Gloves, Haberdashery, Fancy Goods, &c., should be immediately disposed of, that the whole of the assets of the business may be realized. They trust that the long standing and respectability of the firm will be a sufficient guarantee that this will be a genuine, positive, and *bond fide* SELLING OFF, and unlike the too common puffs of the present day.

S. and B. respectfully solicit their friends and the public to an early inspection of their valuable and superior Stock, which will be disposed of considerably below its real value.

To Families, Hotel-keepers, Shippers, Wholesale Dealers, &c., this sale offers unusual advantages.

## LIST OF DEPARTMENTS:-

SILKS.—Checked, Striped, Fancy, Figured, Brocaded, Satins, Satinets, Watered, Glace, Spitalfields, Black and Coloured Gros-de-Naples, &c.

FURS.—Real Russian Sable, French ditto, Ermine, Chinchilla, Mink, Stone Martin, Squirrel, &c.

SHAWLS.—Rich Paisley (Square and Long), French Cashmere Wool Plaid, Lama Barege, &c.

CLOAKS AND MANTLES.—Velvet Brocaded Silk, Watered Silk Tweed, Travelling Cloaks, &c.

LINENS.—Sheetings, Irish Linens, Damasks, Table Linens, Huckabacks, Damask Cloths, Napkins, Dusters, &c.

DRAPEY.—Counterpanes, Quilts, Blankets, Calicoes, Long-cloths, Flannels, &c.

DRESSES.—French Merinoes, Cobourgs, Alpacas, Printed Cashmeres, De Laines, Embroidered Cashmere, Wool Plaids, Gaia Plaids, &c.

Hosiery, Gloves, Ribbons, Lace, Haberdashery, &c. Mourning goods of every description.

All goods marked in plain figures.

## THE GRAND EXPOSITION OF DRESS.

## THE ESTABLISHMENT OF

## SAMUEL BROTHERS,

MERCHANT TAILORS, OUTFITTERS, AND WOOLLEN-DRAPERS,

No. 29, LUDGATE-HILL, ONE DOOR FROM THE OLD BAILEY.

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THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. X.—NEW SERIES, No. 261.]

LONDON: WEDNESDAY, NOVEMBER 13, 1850.

PRICE 6d.

**IMPRESSED** with the vast importance of diffusing as widely as possible sound views of the nature of the present Ecclesiastical Crisis, and of the duties it imposes on the friends of Anti-state-church principles, the Publishers of the "Nonconformist" beg to announce that they have reprinted the article "THE POPE AND THE PRELATES," which appeared in last week's paper, and may be had of them for distribution, One Halfpenny each; 2s. 6d. per hundred; or 20s. per 1000. This Tract may be ordered through any bookseller, or will be sent free to any part of the kingdom on receipt of a Post-office Order (payable to MIALL and COCKSHAW) for 1000 copies. Office, 4, Horse-shoe-court, Ludgate-hill. Thirty thousand copies have already been sold!

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VOL X.—NEW SERIES, NO. 261.]

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[PRICE 6d.

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and towards Rome every variety of it will naturally and necessarily tend. The essential virtue of ritualism, as employed in their hands, is the ladder of Jacob from earth to heaven, whereby communication between the two is perpetually kept open. Faith in the Church, that is, in this clerical power, is the cardinal grace of Christianity—and, of course, the right of private judgment, and the use of human reason, are contemned as pestilent in their influence, and as leading men on the high road to infidelity.

Evangelicism, in the Church of England, is of a somewhat different and a much higher stamp. It makes individual salvation to depend upon the hearty belief of certain doctrinal truths, and maintains the spiritual virtue of rites administered by themselves to require some spiritual fitness in the recipient. But evangelicism does not surrender exclusive clerical rights. The clergy of the Establishment only are authorized to proclaim those truths with the belief of which salvation is connected—or to administer those sacraments which, under certain conditions, exercise virtue. The tendency of this school is to elevate their dogmas into a position above the range of inquiry, and to limit all spirituality by the boundaries and the peculiarities of their creed.

These two parties, then, are essentially opposed—and, what is more, irreconcilably so. The High Churchman sympathizes, for the most part, ecclesiastically, with the Tractarian, but his sympathies are modified by a thorough abhorrence of foreign domination. A priesthood with all the powers it can maintain, but deriving them from its own right, and exercising them in perfect independence—a national priesthood, subjected in nothing to an universal bishop—is their idea of the true Church of England.

Mark, now, the position in which these views place respectively the parties who hold them, in relation to the State with which they are allied. The Tractarians cannot, in consistency with their system, admit the soundness of the arrangement which places them under Royal Supremacy. They have been continually muttering their dislike of it, and occasionally have struggled to withdraw their necks from the yoke. The Evangelicals, on the contrary, find in the Royal Supremacy their chief safeguard, and in the authorization they receive from the State, their main distinction from others who teach precisely the same doctrines. They, consequently, seek to strengthen it by every means in their power. Just at the present moment, undoubtedly, they profit by the slavery to which they have sold themselves—for, there can hardly be a question, that but for the strong arm of law, they would have been ousted before this from the pleasant things they enjoy. But it is not in the nature of things that this advantage of theirs should be long-lived. The secular lord, to whom they do homage, and whose authority it is now their cue to maintain, has no natural sympathy with their spiritual intentions, and, at no distant day, political exigencies will put him and them, in regard to their main objects, into direct and hostile antagonism. They are now knotting the whip with which hereafter their own backs will be flogged. The High Church party, who are now helping them to maintain an indigenous against a foreign supremacy, will, when that end is regarded as sufficiently secure, join the Tractarians in seeking an ecclesiastical first ruler—and whenever this is obtained, Evangelism will be more or less peremptorily suppressed.

But throughout this contention between clerical antagonists, carried on with various fortune before the whole people of Great Britain, the questions turned up for discussion, are precisely the questions on which we are seeking to enlighten the public mind, and about the right aspects of which we wish to quicken the public feeling. It might have been otherwise. The conflict in the Establishment might have turned upon some point which we could not have associated in any manner with the work we have undertaken. As it is, contending ecclesiastics are rending up the down-trodden soil, on which we may sow with hope the seeds of truth. We derive very material assist-

ance from their quarrel. We get vivid illustrations of our principles, from the proceedings and the relationships of the rival parties. And as ours is mainly a work of tuition, this puts within our reach the greatest advantages. Into the rent made by antagonist factions, we may insert the thin end of our argumentative wedge, and as they repel each other, may by a repetition of instructional effort, succeed, in the end, in driving it fairly home.

A VOICE FROM WITHIN THE CHURCH.—A parishioner of Islington, who signs himself "A Member of the Church of England," has just published a reply to the pamphlet lately issued by the Vicar of Islington—"The Church in Danger." We extract one of several rather remarkable passages :

No thinking man (he says) can deny that the Church, as an ecclesiastical establishment, is in danger. We live in a thinking age—the mind of man is making gigantic strides in science and the arts—consecrated error in each has been exposed and rejected, and with the book of God in their hands men will judge and condemn, as well in the Church as the State, whatever is opposed to its principles or its precepts. You yourself admit that the Church "requires purification"—but purification from what?—from all that is contrary to the mind and will of God?—all that is a hindrance to the gospel?—all that savours of this evil world? Surely you will—you must—in the sight of God and as a minister of Christ answer in the affirmative. Then, let me ask is it nothing that the spiritual governors of our Church are appointed by the Prime Minister of the day, whatever his moral or religious character may be, whether he be a tractarian or an infidel—whether he favours the Church of England, or is determined to deal out to it a "heavy blow and great discouragement?" Is it nothing that a man so appointed should come before a holy God and declare that he is "persuaded he is truly called to this ministrant, according to the will of our Lord Jesus Christ," and that the archbishop and bishops present should say to such a man, "receive the Holy Ghost," when it is notorious that, unless the person so appointed by a Whig Minister, were himself a Whig, and would vote as a Whig, or appointed by a Conservative Minister, were a Conservative, and would vote as a Conservative, he would not have obtained the appointment? Is it nothing that worldly and unconverted men, whose only qualification may be that they have a certain quantum of theological learning, many of whom hold erroneous, and even Popish doctrines, are ordained to be ministers of Christ and presented to churches in large and populous parishes and districts? Is it nothing that livings (as they are often rightly termed) and next presentations—in other words, the right to preach the Gospel and administer the blessed sacraments of the Church—are daily, openly, and notoriously sold as cattle in the market to the best bidder, though he may be a schismatic or an infidel, an extortioner or a drunkard, and that such characters as these have a legal right to present their sons and nephews, or any worldly-minded individual who can obtain ordination, to be the spiritual guides and instructors of the people?

## THE ANTI-STATE-CHURCH MOVEMENT.

### SOIREE OF THE ANTI-STATE-CHURCH ASSOCIATION.

The Soiree, intended as an introduction to the winter operations of the Anti-state-church Association, took place on Thursday last, at the London Tavern. More than usual interest was excited from an anxiety to hear the sentiments of the Anti-state-church party on the subject of the Papal bull, which it was taken for granted would form a prominent topic. The company began to arrive at five o'clock, and, at about a quarter of an hour after, tea and coffee were served in the side rooms, which for nearly an hour were filled with groups of people in animated conversation. Before half-past six the large room was filled, and by as respectable an audience as we ever remember to have seen within its walls. The following gentlemen were on the platform or in its immediate neighbourhood:—Thomas Thompson, Esq., of Poundsford Park, Samuel Morley, Esq., Dr. Cox, Edward Swaine, Esq., Joseph Spicer, Esq., Rev. W. Brock, Rev. W. Forster, John Scoble, Esq., William Edwards, Esq., Rev. R. S. Bayley, Charles Gilpin, Esq., Edward Miall, Esq., Dr. Oxley, Rev. W. Baker, Rev. D. Thomas, of Stockwell, Rev. J. H. Hinton, J. F. Bontems, of Hemel Hempstead, Rev. W. Mirams, of Chisell, Rev. G. B. Thomas, of

Islington, J. Carvell Williams, Esq., Rev. F. Neller, Rev. R. Hamilton, of Barbican Chapel, H. R. Ellington, Esq., Ebenezer Clarke, Esq., Rev. W. P. Williams, Stafford Allen, Esq., Dr. Epps, Rev. Chas. Williams, and Rev. David Price, of Denbigh.

The proceedings were commenced by the Secretary reading a letter from J. H. Tillett, Esq., of Norwich, expressing his deep regret that a return of the illness from which he has lately been suffering rendered it impossible for him to travel to town to preside at the meeting. He had pleasure in proposing that Samuel Morley, Esq., who had that morning consented to occupy his place, should be the Chairman of the evening. He also stated that Messrs. Harrison and Griffin were prevented attending by engagements.

Mr. Swaine having seconded the motion, it was carried amid much cheering.

The CHAIRMAN said: There is no one, my friends, in this room to-night who more sincerely regrets than I do the absence of Mr. Tillett—a gentleman who, whether we consider his hearty attachment to the principle which is the basis of this Association, or his consistent and unflinching support of every movement having for its object the extension of civil and religious liberty, would most appropriately have filled the post which I shall have great pleasure in doing my best to occupy in his absence. I trust that my own unhesitating acceptance of the invitation of the Committee to do so, will be regarded as an earnest of my attachment to the principle, and of my hearty confidence in those on whom devolves the carrying on of the business of the Association [hear, hear]. Under ordinary circumstances, I should have been well content to call upon the Secretary at once to read a statement which he has prepared; but there is something so peculiar in the state of the times in which we meet, that I shall take leave to occupy your attention for a moment or two. To my own mind, the object we are seeking to accomplish is a religious object [hear, hear]. I am a Dissenter because that book which I regard as the book of God tells me I must dissent—because I consider the system against which the operations of this Association are directed does dishonour to Him whom we regard as the Head of the Church [hear, hear]. It is with this view that I am specially anxious that in commencing what is called another campaign, special prominence should be given to the points on which the public mind is peculiarly sensitive. With reference to aggressions on the part of the Pope, about which we are hearing so much, I confess that I have little fear myself [hear, hear]. If there is any ground of fear, it is in the essential rottenness of that system, that ecclesiastical system, which is called the Established Church [cheers]—the system at whose invitation, distinctly at whose invitation, it may be said, all that is occurring has been brought to pass. There is a large amount of religious feeling in this country on this subject; and it is to that I am exceedingly desirous that the addresses which are to be delivered in various parts of the country should have special reference. I am quite aware there are political and other aspects, both numerous and important, connected with this subject. But the strongest arguments, I believe, and the best, will be those which are the least personal, and most directly based upon the inspired word; and so do I believe there is no organization existing at this moment on which so serious an obligation rests as upon the British Anti-state-church Association [hear, hear]. I trust I may not be misunderstood in these remarks. I can say truly, I have rarely met with any statements put forth by this Association to which I have not been able to give my earnest adherence. But I know there is a large number of Dissenters not so adherent to it; and it behoves the Committee so to make their arrangements as to secure as much as possible the adhesion of those who are attached to their principles, but may differ in some of the details in which they carry on their operations. With these thoughts, which I throw out in the most friendly spirit [cheers], I beg to call on the Secretary to read a Report from the Executive Committee.

The Secretary then read the following:

The Executive Committee have much pleasure in again meeting the friends of the Anti-state-church Association at the period of the year for resuming its more important labours. Congratulating them on the fact that it has entered on the third triennial term of its existence, with sufficient proof of past usefulness, and the most hopeful omens of future progress, the Committee proceed to make a brief statement of those plans to the carrying out of which this meeting may be considered as introductory.

Attaching great importance to the oral exposition of their principles, as being best adapted to stimulate the public mind, they propose to arrange, as far as practicable, for holding public meetings and for delivery of lectures throughout the kingdom, and, with that view, to send deputations from their body to the principal towns.

North Wales has already been visited by the Secretary, who has attended a series of meetings, the successful character of which has attested the growth of public feeling in favour of the Association in that locality. Mr. Kingsley has, also, for the last three weeks, been lecturing and attending meetings in Essex, Suffolk, and Norfolk; and next week Mr. Mill and the Rev. J. Gordon, of Coventry, are to visit the more important towns in the West Riding; and Mr. Burnet, with Mr. Kingsley, Norwich, Yarmouth, and Bury. Following on these tours will be one to the North of England, embracing Northumberland, Durham, Cumberland, and Westmoreland; and, during the remainder of the season, Lancashire, Leicestershire, Northamptonshire, Warwickshire, Derbyshire, Nottinghamshire, Devonshire, Cornwall, Gloucestershire, Wilts, Somerset, Hants, Staffordshire, and Lincolnshire, will be taken in succession. It

is also intended to convene a number of meetings in the counties surrounding the metropolis, and to make effective arrangements for the metropolis itself; and should time and the means and agency at the command of the Committee permit, to include the principal towns in Scotland and South Wales.

To accomplish the work which the Committee have thus marked out, will obviously involve much labour, expense, and responsibility, and will, also, require the energetic co-operation of their friends in the various localities, and, particularly, of the Local Committees and Registrars, and of those who, by their public advocacy, can render them the most valuable support. They wish the conviction to be felt, and to make a due impression, that the present is a time more propitious for the thorough indoctrination of the public mind on the subject of State-interference with religion than has occurred during the lives of the present generation, and that the golden opportunity should be seized for producing, by effective agitation, an amount of deep and earnest conviction which, before the lapse of a very lengthened period, shall become absolutely irresistible. It is actuated by this feeling that they are anxious to multiply the popular assemblies convened by the society, and it is in such a spirit that they hope to be sustained by the exertions of others.

The Committee are, however, sensible of the importance of also adding to their labours in another direction, and by the diligent and skilful use of the press to deepen the impression produced by other agencies; and to make their influence felt by minds which they have hitherto been unable to reach. They believe that the time has arrived when the Association may, with safety and advantage, adopt larger measures than have hitherto been within the compass of its means, and not confining itself to the issue of tracts, may publish works of a more important as well as a more general and attractive character. In this department there is a wide field which has yet to be occupied. History, biography, narrative, school-manuals for the young, and works of entertainment and instruction for the family circle, may all be made to render effective service as vehicles for the inculcation of sound ecclesiastical principles. There are thousands who have no taste for controversial writings, or to whom they would be altogether unsuitable, but who may be led to form correct views, and to appreciate great truths, by coming in contact with them in an indirect form, in the history of the past, and in the lives of memorable men; in the attractive guise of the sprightly story, or elucidated by the telling anecdote and the vivid illustration.

The need for such a class of works must be acknowledged, even by those who manifest no anxiety for the attainment of the object sought by this Association. The Dissenting parent, who would educate his children in the principles of Christian liberty, is now frequently obliged to put into their hands books in which those principles are misrepresented or maligned; or which are altogether silent respecting those truths, for which he wishes to find a lodgment in their minds. It would, surely, be conferring a boon on such, to supply them with a class of books which, while equal in point of cheapness and literary merit to any to be obtained elsewhere, would impart, in a pleasing shape, correct information on ecclesiastical questions. And, not in the family only, but in the school-library, in the mechanic's reading-room, and in the cottages and homes of thousand of our rural and middle class population, would such works find a welcome and a perusal; and would thus gradually create an atmosphere of public opinion, in which Church Establishments could not long continue to exist.

One other circumstance may be adverted to as giving increased importance to these views. The Establishment itself has, within the last few years, evinced skill and address in the handling of purely literary weapons greatly surpassing that of its opponents. It has had its literary corps, who, to the newspaper, the magazine, and the review, have added the speciously written tract, the fascinating fiction, the book for the young, charming by style, and attracting by embellishment; and the poem or ballad, appealing to the traditional prejudices by which the Establishment is mainly upheld. Why should Nonconformity be wanting in the ready use of all legitimate appliances for the successful advocacy of its views? or a cause so rich in historical and personal recollections, intimately associated with our national incidents, and appealing to the highest feelings of our nature, be prejudiced by neglecting the minor mental characteristics of the age.

Influenced by such considerations as these, the Executive Committee have, after due deliberation, resolved upon taking steps for such an enlargement of the publishing department of the Association as will include the issuing of cheap and popular volumes of the description alluded to. With that view they have, conditionally, engaged the services of a thoroughly competent editor, whose time and energies will be devoted to the maturing and execution of their literary projects, and by whose labour, and that of an efficient literary staff, they hope to form an Anti-state-church Library, in which all classes shall find something adapted to their special use.

The Committee reserve the details of the proposed scheme until approbation of its general character has been expressed in a practical form: viz. by the raising of the amount of capital required for carrying it out. They consider it of essential importance that the pecuniary means already at their disposal, and which are now mainly applied to the sustenance of their platform operations, should not be entrenched upon; and that, therefore, the entire sum necessary to make the proposed experiment with safety and success—and which they estimate at from £1,500 to £2,000—should, by a special effort, be at once placed at their disposal. On no other terms can they, with a regard to the stability of the Society, enter upon such an enterprise; and in appealing to its friends, as they are about to do, for donations to form a "Publication Fund," they rely with confidence on the obvious advantages likely to result from the adoption of the proposed plan, and also on that warm attachment to the Society's principles, of which its existence and growing strength afford satisfactory evidence.

The Committee do not think it necessary to lengthen this statement by referring to topics of less importance, which have already, and will still occupy, their attention in relation to the great work before them. When Parliament shall re-assemble, they hope to make complete arrangements for a general petitioning of the House of Commons—a mode of action which was partially

adopted during the last session; and they will also watch, as they have done, the movements of the Government and the Legislature in matters ecclesiastical, in order to expose, and, if possible, defeat, any attempts which may be made to strengthen or extend the State Church system. On all hands are there indications of excitement and agitation, which will demand the thoughtful attention and the vigorous exertions of those who are attached to the all-important principles to which that system stands opposed. May they never be found wanting at the post of duty or of danger, or prove unworthy of the success to which their hearts aspire!

The CHAIRMAN intimated that a number of sentiments, instead of resolutions, had been drawn up; that six or eight gentlemen were engaged to address the company; and that condensation would therefore be desirable. He then called on

The Rev. W. Brock to move the first sentiment: "The support of the religion of love, by such means only as love prescribes.—May the maintenance of Christian institutions, by the physical force of the magistrate, be speedily abolished as the anomaly and disgrace of the age." He said: I never accepted an invitation with greater pleasure—not to speak, but to speak briefly. There is no man here who regrets the absence of our friend Mr. Tillett more than myself—perhaps there is no man in the room, well-manned as it is, that has had such acquaintance with him. I have seen him when he was not applauded as he would have been to-night—when certainly he had not the smiles of female friends greeting him; for they were afraid, not of him [laughter], but of coming near the parties who surrounded him; though he blended with his earnestness, fortitude and discretion—qualities not often blended, especially in a cathedral town [hear, hear]. It will be a dark day for that part of England when he is laid aside—only He who has raised up him would probably raise up another. This is certainly a most ominous day for our meeting. Cardinal Wiseman arrives to-day [laughter]. I confess that does not at all frighten me as it does some people [hear, hear]. I believe this is a quieter day than for some time past. That letter of Lord John Russell's this morning has given them a quietus. They think they are quite safe since Lord John Russell has written to one of the bishops. I pity the cause alarm about which can be quieted by a letter from a Prime Minister at this time of day [hear, hear]. The agitation that could be tranquillized by such a move as that could not be very intelligently or religiously profound. Let us keep to the sentiment I have read. Let us keep to that practically as well as theologically, actively as well as professedly. Then we can let all the Cardinals come, and the Pope too, if he likes. I am glad that the Chairman said what he did about the religiousness of this matter, especially because some friend—I don't know how he made the mistake—has said there are three parties—it has come to be a national as well as a parliamentary mode of expression—three parties to the question; extreme Churchmen, extreme Dissenters, and the earnest and pious of all communities. Now I don't like that distinction [hear, hear], though it has been drawn and insisted upon. I don't choose, because I am an extreme Dissenter, to be put down as neither earnest nor pious [hear, hear]—and I don't choose to have the extreme Churchmen put down so, either. I reckon the extremity may be one proof of the earnestness and one illustration of the piety [cheers]. We are told, too, from some quarters, it may be of great importance to prosecute this work, but we had better adhere to the promotion of vital godliness in the country. Sir, it was the desire of promoting that godliness which brought me here to-night [cheers]. It is because that godliness is hemmed up by the existence of a State-church—not by accident, but of necessity—because that godliness in all the stages of its progress is thus hindered—I come to a place like this to-night [renewed cheers]. Our friends should not take up their time, or mislead those who attend to them, or read their publications, by saying, "it is important enough, but vital godliness is more important." So say we—but we say, too, our voluntaryism will take away one of the greatest hindrances to the advancement of vital godliness. We come together, and shall continue to come together, till we can cry "Jubilate"—though I take it, that won't be just yet—in the patient performance of sacred duty—in the discharge of incumbent obligations, cast upon us every day. Then I am greatly amused, though a little vexed, to hear people say, "just forget all your differences." I can't [hear, hear]. I remember one of your civic dignitaries, who was a great peace-maker after that sort. One man said two and two were four—another said two and two were six. Now, said he, could you not both say, two and two are five? [laughter.] The man who said two and two were four had not a greater truth than we have when we say a Church Establishment is an insult to the Redeemer and an injury to mankind [cheers]. The man who says the contrary, he and we cannot be both right. That is impossible. I would not hate the difference down—I would take care to set it forth candidly, to enforce it manfully and religiously, and taking care to recognise the rights of my opponent; and so I am sure we should succeed ultimately, perhaps the more readily, in conciliating those who disagree. The sentiment that ours is "a religion of love" is about the easiest that could have been put into anybody's hand—pretty nearly a truism. It is so obviously and exclusively true that it is hardly possible to illustrate it. There is nothing you can say as a set-off against it. Begin at the beginning, go to the end, dip in at the middle, it is the same—"glory to God in the highest, peace on earth, goodwill towards man." I wonder the very designation of our common Saviour don't put some men to the blush. "The

Prince of Peace!"—one who won't have even a gift, except it be as "every man purposeth in his heart"—and then "not grudgingly," but as the contribution of "a cheerful giver." "The Prince of Peace!"—a strange mistake men make when they call us disorderly and anarchists. We have a sovereign, and he has laws and sanctions. Now, when I see Mr. Tod in gaol for the annuity-tax [loud cheers], I wonder whether this is an indication of the religion of love, whether that comports with any of the laws of the Prince of Peace. "May the religion of love be promoted only by such measures as the religion of love prescribes"—reason, persuasion, forbearance, line upon line and precept upon precept. I would not force a man to do right. I would not compel him to go to church or any single place of worship, or even to read his Bible. I would take him with me over the threshold of God's sanctuary, but I would not lift a finger to make him read or listen. He is to "be thoroughly persuaded in his own mind"—to "prove all things, and hold fast that which is good." Then he will be worth having, with his convictions, and volitions, and conscience, all his intellectual and moral nature, thoroughly impregnated with truth, a servant of the Lord Jesus Christ. The time is to be anticipated—I will add, to be accelerated—I have no notion of the men who sit at home, with all their Christian privileges, and say that the time is to be anticipated—it is to be accelerated, by the use of the proper means which God has put into our hands—the time is to be anticipated and accelerated when the physical force of the magistrate—what an odd thing to talk about in connexion with the religion of peacefulness, the perfect subordination of the inner man to God!—when the physical force of the magistrate shall be utterly unknown except as that of the civil ruler; and himself as a Christian brother; not as a magistrate, but as a fellow-sinner, standing on the same platform with us all [cheers]. Then will be done away, in the words of the sentiment, "the anomaly"—observe it is the definite article, "the anomaly;" there are many others, but this is certainly "the anomaly," the great cardinal anomaly [laughter and cheers], as well as "the disgrace of the age." Mr. Brock retired, saying his sentiment required so little illustration that he would make more time for a speaker whose sentiment might be more difficult.

The Rev. J. BURNET rose amidst loud cheers to respond to the sentiment. He said, when I am called upon to move that the religion of Christ is a religion of love, and is to be promoted under the influence of the feelings of love, a great variety of objects rise up before me. I see rising up before me the constables seizing for church-rates, the vestry assessing people that are supporting their own religion, the Crown giving the weight of its authority to the distress levied in consequence of such assessment—horse, foot, and artillery ready, if necessary, to enforce the decision—the laws of the land, piled statute on statute, volume on volume—the courts with their pleadings, the history of those pleadings, and the decisions founded upon them—the claims of individuals high in position and authority—the gorgeous trappings of the Church that calls itself the Church and the State, but that will not allow others to call it the Church of the State [hear, hear]—all these things rise up before me in array; I seem to be in the midst of a grand military review, surrounded by masses of men ready for any movement of aggrandizement—and I forget, if I do not arrest my thoughts on their way to oblivion, the religion of love [laughter and cheers]. I say, it is a religion of redcoats and blue, of bayonets and staves [renewed cheers]. All this is very lovely, is it not? Now, it does strike me if this sort of administration was exercised over the wide field of a nation's population, with all sorts of people included under it,—criminals, rogues, and vagabonds—if this sort of administration were extended over them all to keep them under, I could understand it. Let it be done in the name of the police [loud cheers]—let it be said, it is a police system, and nothing else [continued cheers]. But to tell me that a parcel of bayonets and loaded cannon, mounted cavalry and policemen with staves—tell me all this is the religion of love, I say love is a very queer sort of thing [loud cheers and laughter]. To beat a man into love with constables' staves, argue him into it by taking his property, or putting himself into Calton gaol [renewed cheers]—is not such a system the "disgrace of the age?" [renewed cheers.] Let not any man who takes the other side of the question say I speak too strongly. I would only speak under the influence of the religion of love. I love men, and therefore would persuade them to walk uprightly. Beyond that I would do nothing. I only seek to overthrow the Established Church, as the expression is, by persuading those who made it to unmake it. I ask them to come with me to the New Testament, and look at Christianity as it is displayed there. The New Testament reveals descending among men a Saviour who never had a habitation to call his own—who was glad to go home with Lazarus and his sisters after teaching all day in the temple, and was content with the humble contributions of his followers—who rejected every offer of temporal authority and kingship—who was the embodiment of love, the personification of kindness, all through his pilgrimage, and died praying for his murderers. There is Christianity—Christianity embodied in the history of a character [hear, hear]. If I take this view of Christianity, how different is that presented by a State Church [cheers]. The question has been referred to to-night—and very properly: it is impossible to speak just now without referring to it—as to the interference of the Pope of Rome. Suppose Christianity had never been connected with the State—would the Pope of Rome ever have thought of doing what he has done? [hear, hear.] He might,

have sent missionaries over here, as we have done elsewhere; but would he have sent a bull, the document of a foreign prince, signed by his Foreign Secretary, Lambruschini? He has only done what has been doing here for ages—with this difference, that while some say the Queen has authority over religion in England, the Pope thinks he has it, and we say that neither of them has it [great cheering]. A man might as well attempt to exercise authority over the waves. We talk about Britannia ruling the waves; but the man said, when deadly sea-sick, he wished she would rule them straight [great laughter and cheering]. Britannia can do no more with religion than she can do with the waves. It is just as though Britannia should make Acts of Parliament to rule the tempest and direct the storm—to interfere with Nature's processes, put a prohibition on the opening volcanoes, or forbid the approach of the raging pestilence. You put her in as awkward a position as that when you place her in the midst of the religious feelings of this great community. She can do no more with one than with the other. There is nothing to be done with religion but in the way of teaching; and there is no teaching but with the teaching of love—showing men that you care for their temporal and social interests, and for their prospects for eternity—that will gain the confidence and attention of the people; you can so place religion in a position which Acts of Parliament could never do, though carried even unanimously, session after session, for a thousand years. We have the Head of the State the Head of the Church—there is no mistake about that. The Lord Chancellor has no hesitation in signing away nine hundred benefices—it is the regular routine of government. But the moment that Pio Nino attempts to do anything of the kind, it is a great outrage, a frightful aggression upon a Protestant community. There is an oath called the Oath of Supremacy, which a great many persons have to take on entering certain offices, and which declares that no foreign prince or potentate hath or ought to have any jurisdiction, temporal or spiritual, within these realms. Now I can go the whole length of that oath—I have taken it five times over. But I could not take it if it said that any prince or potentate hath and ought to have spiritual jurisdiction in this realm [hear, hear]. There is one other thing in connexion with this Papal aggression to which I must direct your attention before concluding—that is, the letter of Lord John Russell [hear, hear]. It is quite necessary for you to know what the "heads of houses" think. Some persons suppose that statesmen think cautiously. I am not inclined to think that they are very cautious—my impression is, that they think not cautiously, but rather cunningly [hear, hear]. They wait to see how you think. They bide their time, and like a coachman when the horses dance, hold the reins "professionally." There is nothing original in them. Do I blame them for this? I don't; but I would have you take care to let them know how you think and what you want. Well, here is the letter of Lord John Russell. It is addressed to the "Right Reverend the Bishop of Durham." "Right Reverend," indeed; I wish he would be "Right Reverend" at his own expense [hear, hear, and laughter]. I think he's "the wrong Reverend" [hear, hear, and laughter]—"Right Reverend" at the country's expense. Lord John says—"My dear Lord,—I agree with you in considering the late aggression of the Pope upon our Protestantism as 'insolent and insidious,' and I therefore feel as indignant as you can do upon the subject." That's coming out—but it is after there has been such a noise he cannot well help himself. "I not only promoted to the utmost of my power the claims of the Roman Catholics to all civil rights, but I thought it right, and even desirable, that the ecclesiastical system of the Roman Catholics should be the means of giving instruction to the numerous Irish immigrants in London and elsewhere, who without such help would have been left in heathen ignorance." The reason why he refers to the poor Irish is—they are always an illustration when a statesman wants one, poor people!—that Cardinal Wiseman speaks of the great number of Irish Roman Catholics in England as wanting spiritual oversight. "This might have been done, however, without any such innovation as that which we have now seen. . . I confess, however, that my alarm is not equal to my indignation." He's more angry than frightened [laughter]. ". . . There is a danger, however, which alarms me much more than any aggression of a foreign sovereign. Clergymen of our own Church, who have subscribed the Thirty-nine Articles, and acknowledged in explicit terms the Queen's supremacy, have been the most forward in leading their flocks, 'step by step, to the very verge of the precipice.' That is what the Church has done—the Church which he calls upon us to support. A captain has marched his division up to the edge of a precipice, and is ready to let them go over. Is not that a reason why we should relieve them of their functions? "The honour paid to saints, the claim of infallibility for the Church, the superstitious use of the sign of the cross, the muttering of the Liturgy so as to disguise the language in which it is written, the recommendation of suricular confession, and the administration of penance and absolution."—He's getting quite theologian [hear, hear, and a laugh]. You never had such a dissertation as that before from Lord John Russell. "All these things are pointed out by clergymen of the Church of England as worthy of adoption, and are now openly reprehended by the Bishop of London in his charge to the clergy of his diocese." [Mr. Bayley: "Now"—and a laugh—"now reprobated by the Bishop of London."] Ah, I see the emphasis—I was not wicked enough to discover that for myself [loud laughter and cheers]. You mean to say, the Bishop never saw the necessity of "reprehending" till now

[renewed laughter]. "What, then, is the danger to be apprehended from a foreign prince of no great power, compared to the danger within the gates from the unworthy sons of the Church of England herself?" If I had said that, it would have been considered a great want of charity. Why don't the Premier get rid of these "unworthy sons" of the Church? But he gives up the Church and turns to the people [loud cheers]. "I have little hope that the propounders and framers of these innovations will desist from their insidious course. But I rely with confidence on the people of England, and I will not bat a jot of heart or hope so long as the glorious principles and the immortal martyrs of the Reformation shall be held in reverence by the great mass of a nation which looks with contempt on the mummuries of superstition, and with scorn at the laborious endeavours which are now making to confine the intellect and enslave the soul." That will do. "I rely with confidence"—so do I [cheers]. He has just pointed out the way in which we wish to go. We, too, believe and feel assured that we shall find, not in the Crown, not in the Church, but in the people of England, security for the principles of Protestantism and the love of liberty [great applause].

The Rev. W. FORSTER proposed the next sentiment:—"Truth a trust.—May every man holding views condemnatory of the State-church principle, feel bound to give such expression to them as is best calculated to tell upon his neighbours, upon the public, and upon the legislature." He said: I shall confine the few remarks I have to make to the general principle which is the basis of this sentiment—"truth a trust." It suggests to us a subject of great magnitude and moment. Truth here, I take it, does not mean objective truth—absolute, universal truth—truth as it lies in the mind of God, as it beams forth from his works, and his ways, and his word—truth altogether independent of human faculties and feelings—truth that exists and would continue to exist, if there were not a single created intelligence to contemplate it; just as, for instance, the heavenly bodies exist; and would go on to shine, if there were no human eye or angel vision turned upon them to admire their brightness and the beauty of their being. This kind of truth is not put in the trust, in the holding, of any created intelligence. It was before we were made—it will be when we, as the inhabitants of this world, are no more. It is the absolute property of the infinite God. Its sprung from him as creation came from him, from the united action of his power, wisdom, and goodness; and it depends upon him, as that same creation lies, bathed in beauty, in his all-embracing arms. The truth, then, which is here referred to is subjective truth—truth in realization to man's reason and conscience, and affection—truth as it is found existing in man's ideas, thoughts, convictions, and feelings—truth as it springs from the mind of man, and daily comes from him, as light from the face of the sun, or rain from the bosom of the cloud, or heat from the fire visible or unseen. This is the kind of truth here referred to—my truth, your truth, other people's truth—my truth, though you may say it is error—your truth, though I may say it is falsehood—other people's truth, be they who they may, though we may brand it as a pernicious lie [hear, hear]. This is the sort of truth which every man has given to him to keep in trust—to employ in the midst and for the good of his fellow-men. This, I know, is a hard lesson for us to learn. It is very easy for us to acquiesce in the statement that our truth, our convictions, our ideas, are held by us in sacred trust for the enlightenment and the renewal of other men's minds; but it is not so easy for us to comprehend that other men's ideas and convictions are held by them in sacred trust, and that they are to employ them for the enlightenment and renewal of our minds also in return [hear, hear]. I say it is a difficult lesson for us to learn, and we are a long time in learning it. But it is a great and important lesson, which the sooner we learn the better [hear, hear]. If this be correct, then the Papist is bound to teach that which is truth to him, as well as the Protestant [cheers]—the Unitarian as well as the Trinitarian [continued cheers]—the Deist as well as the Christian—and if there be a sincere Atheist—do not be startled—he as well as the believer in the being of a God [cheers]. This is a large principle. It refers to every man—binds every man to ascertain the right idea of the universe and of its Author, that he may employ that idea for the well-being of his fellow-men, the good of society, the advancement of mankind, to the utmost extent of his power. Few, I know, are prepared to go so far as this—nevertheless to this length does the genuine evolution of the Protestant principle logically and legitimately conduct every one of us [cheers]—that we are to find out, so far as God gives us ability, the truth—it is our duty, though we be in a minority of one, each of us to proclaim it, and proclaim it to the majority that may be standing menacing around us. This has been done in former times. Great men considered truth a trust to them, though the whole of society beside set themselves in array against it. The Messiahship of Jesus was truth to the apostles, though deemed heresy by the rest of the Jewish nation. The unity of God was a truth to Mahomet, though a blasphemy to his idolatrous countrymen. The doctrine of Luther was a truth to him, though denounced as damnable by the Papal Church. That has been the feeling of all the great men who have laid hold of great and good thoughts down to our own times. They held those thoughts to be "truth in trust," and would at all peril and risk make them known. It is, then, our duty as Dissenters, to

Islington, J. Carvell Williams, Esq., Rev. F. Noller, Rev. R. Hamilton, of Barbican Chapel, H. R. Ellington, Esq., Ebenezer Clarke, Esq., Rev. W. P. Williams, Stafford Allen, Esq., Dr. Epps, Rev. Chas. Williams, and Rev. David Price, of Denbigh.

The proceedings were commenced by the Secretary reading a letter from J. H. Tillett, Esq., of Norwich, expressing his deep regret that a severe attack of the illness from which he has lately been suffering rendered it impossible for him to travel to town to preside at the meeting. He had pleasure in proposing that C. M. Morley, Esq., who had that morning consented to occupy his place, should be the Chairman of the evening. He also stated that Messrs. Harrison and Griffin were prevented attending by engagements.

Mr. Swaine having seconded the motion, it was carried amid much cheering.

The CHAIRMAN said: There is no one, my friends, in this room to-night who more sincerely regrets than I do the absence of Mr. Tillett—a gentleman who, whether we consider his hearty attachment to the principle which is the basis of this Association, or his consistent and unflinching support of every movement having for its object the extension of civil and religious liberty, would most appropriately have filled the post which I shall have great pleasure in doing my best to occupy in his absence. I trust that my own unabating acceptance of the invitation of the Committee to do so, will be regarded as an earnest of my attachment to the principle, and of my hearty confidence in those on whom devolves the carrying on of the business of the Association [hear, hear]. Under ordinary circumstances, I should have been well content to call upon the Secretary at once to read a statement which he has prepared; but there is something so peculiar in the state of the times, in which we meet, that I shall take leave to occupy your attention for a moment or two. To my own mind, the object we are seeking to accomplish is a religious object [hear, hear]. I am a Dissenter because that book which I regard as the book of God tells me I must dissent—because I abhor the system against which the operations of this Association are directed does dishonour to Him whom we regard as the Head of the Church [hear, hear]. It is with this view that I am specially anxious that in commencing what is called another campaign, special prominence should be given to the points on which the public mind is peculiarly sensitive. With reference to aggressions on the part of the Pope, about which we are hearing so much, I confess that I have little fear myself [hear, hear]. If there is any ground of fear, it is in the essential rottenness of that system, that ecclesiastical system, which is called the Established Church [cheers]—the system at whose invitation, distinctly at whose invitation, it may be said, all that is occurring has been brought to pass. There is a large amount of religious feeling in this country on this subject; and it is to that I am exceedingly desirous that the addresses which are to be delivered in various parts of the country should have special reference. I am quite aware there are political and other aspects, both numerous and important, connected with this subject. But the strongest arguments, I believe, and the best, will be those which are the least personal, and most directly based upon the inspired word; and so I believe there is no organisation existing at this moment on which so serious an obligation rests as upon the British Anti-state-church Association [hear, hear]. I trust I may not be misunderstood in these remarks. I can say truly, I have rarely met with any statements put forth by this Association to which I have not been able to give my earnest adherence. But I know there is a large number of Dissenters not so adherent to it; and it behoves the Committee so to make their arrangements as to secure as much as possible the adhesion of those who are attached to their principles, but may differ in some of the details in which they carry on their operations. With these thoughts, which I throw out in the most friendly spirit [cheers], I beg to call on the Secretary to read a Report from the Executive Committee.

The Secretary then read the following:—

The Executive Committee have much pleasure in again meeting the friends of the Anti-state-church Association at the period of the year for resuming its more important labours. Congratulating them on the fact that it has entered on the third triennial term of its existence, with sufficient proof of past usefulness, and the most hopeful omens of future progress, the Committee proceed to make a brief statement of those plans to the carrying out of which this meeting may be considered as introductory.

Attaching great importance to the oral exposition of their principles, as being best adapted to stimulate the public mind, they propose to arrange, as far as practicable, for holding public meetings and for delivery of lectures throughout the kingdom, and, with that view, to send deputations from their body to the principal towns.

North Wales has already been visited by the Secretary, who has attended a series of meetings, the successful character of which has attested the growth of public feeling in favour of the Association in that locality. Mr. Kingsley has, also, for the last three weeks, been lecturing and attending meetings in Essex, Suffolk, and Norfolk; and next week Mr. Mill and the Rev. J. Gordon, of Coventry, are to visit the more important towns in the West Riding; and Mr. Burnet, with Mr. Kingsley, Norwich, Yarmouth, and Bury. Following on these tours will be one to the North of England, embracing Northumberland, Durham, Cumberland, and Westmoreland; and, during the remainder of the season, Lancashire, Leicestershire, Northamptonshire, Warwickshire, Derbyshire, Nottinghamshire, Devonshire, Cornwall, Gloucestershire, Wilts, Somerset, Hants, Staffordshire, and Lincolnshire, will be taken in succession. It

is also intended to convene a number of meetings in the counties surrounding the metropolis, and to make effective arrangements for the metropolis itself; and should time and the means and agency at the command of the Committee permit, to include the principal towns in Scotland and South Wales.

To accomplish the work which the Committee have thus marked out, will obviously involve much labour, expense, and responsibility, and will, also, require the energetic co-operation of their friends in the various localities, and, particularly, of the Local Committees and Registrars, and of those who, by their public advocacy, can render them the most valuable support. They wish the conviction to be felt, and to make a deep impression, that the present is a time more propitious for the thorough indoctrination of the public mind on the subject of State-interference with religion than has occurred during the lives of the present generation, and that the golden opportunity should be seized for producing, by effective agitation, an amount of deep and earnest conviction which, before the lapse of a very lengthened period, shall become absolutely irresistible. It is actuated by this feeling that they are anxious to multiply the popular assemblies convened by the society, and it is in such a spirit that they hope to be sustained by the exertions of others.

The Committee are, however, sensible of the importance of also adding to their labour in another direction, and by the diligent and skilful use of the press to deepen the impressions produced by other agencies; and to make their influence felt by minds which have hitherto been unable to reach. They believe that the time has arrived when the Association may, with safety and advantage, adopt larger measures than have hitherto been within the compass of its means, and not confining itself to the issue of tracts, may publish works of a more important as well as a more general and attractive character. In this department there is a wide field which has yet to be occupied. History, biography, narrative, school-manuals for the young, and works of entertainment and instruction for the family circle, may all be made to render effective service as vehicles for the inculcation of sound ecclesiastical principles. There are thousands who have no taste for controversial writings, or to whom they would be altogether unsuitable, but who may be led to form correct views, and to appreciate great truths, by coming in contact with them in an indirect form, in the history of the past, and in the lives of memorable men; in the attractive guise of the sprightly story, or elucidated by the telling anecdote and the vivid illustration.

The need for such a class of works must be acknowledged, even by those who manifest no anxiety for the attainment of the object sought by this Association. The Dissenting parent, who would educate his children in the principles of Christian liberty, is now frequently obliged to put into their hands books in which those principles are misrepresented or maligned, or which are altogether silent respecting those truths, for which he wishes to find a lodgment in their minds. It would, surely, be confering a boon on such, to supply them with a class of books which, while equal in point of cheapness and literary merit to any to be obtained elsewhere, would impart, in a pleasing shape, correct information on ecclesiastical questions. And, not in the family only, but in the school-library, in the mechanic's reading-room, and in the cottages and homes of thousand of our rural and middle class population, would such works find a welcome and a perusal; and would thus gradually create an atmosphere of public opinion, in which Church Establishments could not long continue to exist.

One other circumstance may be adverted to as giving increased importance to these views. The Establishment itself has, within the last few years, evinced skill and address in the handling of purely literary weapons greatly surpassing that of its opponents. It has had its literary corps, who, to the newspaper, the magazine, and the review, have added the speciously written tract, the fascinating fiction, the book for the young, charming by style, and attracting by embellishment; and the poem or ballad, appealing to the traditional prejudices by which the Establishment is mainly upheld. Why should Nonconformity be wanting in the ready use of all legitimate appliances for the successful advocacy of its views? or a cause so rich in historical and personal associations, intimately associated with our national incidents, and appealing to the highest feelings of our nature, be prejudiced by neglecting the minor mental characteristics of the age.

Influenced by such considerations as these, the Executive Committee have, after due deliberation, resolved upon taking steps for such an enlargement of the publishing department of the Association as will include the issuing of cheap and popular volumes of the description alluded to. With that view they have, conditionally, engaged the services of a thoroughly competent editor, whose time and energies will be devoted to the maturing and execution of their literary projects, and by whose labour, and that of an efficient literary staff, they hope to form an Anti-state-church Library, in which all classes shall find something adapted to their special use.

The Committee reserve the details of the proposed scheme until approbation of its general character has been expressed in a practical form; viz. by the raising of the amount of capital required for carrying it out. They consider it of essential importance that the pecuniary means already at their disposal, and which are now mainly applied to the sustenance of their platform operations, should not be exhausted upon; and that, therefore, the entire sum necessary to make the proposed experiment with safety and success—and which they estimate at from £1,500 to £2,000—should, by a special effort, be at once placed at their disposal. On no other terms can they, with a regard to the stability of the Society, enter upon such an enterprise; and in appealing to its friends, as they are about to do, for donations to form a "Publication Fund," they rely with confidence on the obvious advantages likely to result from the adoption of the proposed plan, and also on that warm attachment to the Society's principles, of which its existence and growing strength afford satisfactory evidence.

The Committee do not think it necessary to lengthen this statement by referring to topics of less importance, which have already, and will still occupy, their attention in relation to the great work before them. When Parliament shall re-assemble, they hope to make complete arrangements for a general petitioning of the House of Commons—a mode of action which was partially

adopted during the last session; and they will also watch, as they have done, the movements of the Government and the Legislature in matters ecclesiastical, in order to expose, and, if possible, defeat, any attempts which may be made to strengthen or extend the State Church system. On all hands are there indications of excitement and agitation, which will demand the thoughtful attention and the vigorous exertions of those who are attached to the all-important principles to which that system stands opposed. May they never be found wanting at the post of duty, or of danger, or prove unworthy of the success to which their hearts aspire!

The CHAIRMAN intimated that a number of sentiments, instead of resolutions, had been drawn up; that six or eight gentlemen were engaged to address the company; and that condensation would therefore be desirable. He then called on

The Rev. W. Brock to move the first sentiment: "The support of the religion of love, by such means only as love prescribes.—May the maintenance of Christian institutions, by the physical force of the magistrate, be speedily abolished as the anomaly and disgrace of the age." He said: I never accepted an invitation with greater pleasure—not to speak, but to speak briefly. There is no man here who regrets the absence of our friend Mr. Tillett more than myself—perhaps there is no man in the room, well-manned as it is, that has had such acquaintance with him. I have seen him when he was not applauded as he would have been to-night—when certainly he had not the smiles of female friends greeting him; for they were afraid, not of him [laughter], but of coming near the parties who surrounded him; though he blended with his earnestness, fortitude and discretion—qualities not often blended, especially in a cathedral town [hear, hear]. It will be dark day for that part of England when he is laid aside—only He who has raised up him would probably raise up another. This is certainly a most ominous day for our meeting. Cardinal Wiseman arrives to-day [laughs]. I confess that does not at all frighten me as it does some people [hear, hear]. I believe this is a quieter day than for some time past. That letter of Lord John Russell's this morning has given them a quietus. They think they are quite safe since Lord John Russell has written to one of the bishops. I pity the cause alarm about which can be quieted by a letter from a Prime Minister at this time of day [hear, hear]. The agitation that could be tranquillized by such a move as that could not be very intelligently or religiously profound. Let us keep to the sentiment I have read. Let us keep to that practically as well as theologically, actively as well as professedly. Then we can let all the Cardinals come, and the Pope too, if he likes. I am glad that the Chairman said what he did about the religiousness of this matter, especially because some friend—I don't know how he made the mistake—has said there are three parties—it has come to be a national as well as a parliamentary mode of expression—three parties to the question; extreme Churchmen, extreme Dissenters, and the earnest and pious of all communities. Now I don't like that distinction [hear, hear], though it has been drawn and insisted upon. I don't choose, because I am an extreme Dissenter, to be put down as neither earnest nor pious [hear, hear]—and I don't choose to have the extreme Churchmen put down either. I reckon the extremity may be one proof of the earnestness and one illustration of the piety [cheers]. We are told, too, from some quarters, it may be of great importance to prosecute this work, but we had better adhere to the promotion of vital godliness in the country. Sir, it was the desire of promoting that godliness which brought me here to-night [cheers]. It is because this godliness is hampered by the existence of a State-church—not by accident, but of necessity—because that godliness in all the stages of its progress is thus hindered—I come to a place like this to-night [renewed cheers]. Our friends should not take up their time, or mislead those who attend to them, or read their publications, by saying, "it is important enough, but vital godliness is more important." So say we—but we say, too, our voluntaryism will take away one of the greatest hindrances to the advancement of vital godliness. We come together, and shall continue to come together, till we can cry "Jubilate"—though I take it, that won't be just yet—in the patient performance of sacred duty—in the discharge of incumbent obligations, cast upon us every day. Then I am greatly amused, though a little vexed, to hear people say, "just forget all your differences." I can't [hear, hear]. I remember one of your civic dignitaries, who was a great peace-maker after that sort. One man said two and two were four—another said two and two were six. Now, said he, could you not both say, two and two are five? [laughter.] The man who said two and two were four had not a greater truth than we have when we say a Church Establishment is an insult to the Redeemer and an injury to mankind [cheers]. The man who says the contrary, he and we cannot be both right. That is impossible. I would not bathe the difference down—I would take care to set it forth candidly, to enforce it manfully and religiously, and taking care to recognise the rights of my opponent; and so I am sure we should succeed ultimately, perhaps the more readily, in conciliating those who disagree. The sentiment that ours is "a religion of love" is about the easiest that could have been put into anybody's hand—pretty nearly a truism. It is so obviously and exclusively true that it is hardly possible to illustrate it. There is nothing you can say as a set-off against it. Begin at the beginning, go to the end, dip in at the middle, it is the same—"glory to God in the highest, peace on earth, goodwill towards man." I wonder the very designation of our common behaviour don't put some men to the blush. "The

Prince of Peace!—one who won't have even a gift, except it be "every man purposeth in his heart"—and then "not grudgingly, but as the contribution of a cheerful giver."—"The Prince of Peace!"—a strange mistake men make when they call us disorderly and anarchistic. We have a government, and he has laws and sanctions. Now, when I see Mr. Ted in gaol for the anxiety tax [loud cheers], I wonder whether this is an indication of the religion of love, whether that connects with any of the laws of the Prince of Peace. "May the religion of love be promoted only by such measures as the religion of love prescribes"—zeal, persuasion, forbearance, love upon love and prompt upon prompt. I would not force a man to do right. I would not compel him to go to church or any single place of worship, or even to read his Bible. I would take him with me over the threshold of God's sanctuary, but I would not lift a finger to make him read or listen. He is to be thoroughly persuaded in his own mind—to prove all things, and hold fast that which is good." Then he will be worth having, with his convictions and volitions, and conscience, all his intellectual and moral nature, thoroughly impregnated with truth, a servant of the Lord Jesus Christ. The time is to be anticipated—I will add, to be accelerated—I have no notion of the men who sit at home, with all their Christian privileges, and say that the time is to be anticipated—it is to be accelerated, by the use of the proper means which God has put into our hands—the time is to be anticipated and accelerated when the physical force of the magistrate—what an odd thing to talk about in connexion with the religion of peacefulness, the perfect subordination of the inner man to God!—when the physical force of the magistrate shall be utterly unknown except as that of the civil ruler; and himself as a Christian brother; not as a magistrate, but as a fellow-sinner, standing on the same platform with us all [cheers]. Then will be done away, in the words of the sentiment, "the anomaly"—observe it is the definite article, "the anomaly"; there are many others, but this is certainly "the anomaly," the great cardinal anomaly [laughter and cheers], as well as "the disgrace of the age." Mr. Brock retired, saying his sentiment required so little illustration that he would make more time for a speaker whose sentiment might be more difficult.

The Rev. J. BURKE rose amidst loud cheers to respond to the sentiment. He said, when I am called upon to move that the religion of Christ is a religion of love, and is to be promoted under the influence of the feelings of love, a great variety of objects rise up before me. I see rising up before me the constables seizing for church-rates, the vestry assessing people that are supporting their own religion, the Crown giving the weight of its authority to the distress levied in consequence of such assessment—horse, foot, and artillery ready, if necessary, to enforce the decision—the laws of the land, piled statute on statute, volume on volume—the courts with their pleadings, the history of those pleadings, and the decisions founded upon them—the claims of individuals high in position and authority—the gorgeous trappings of the Church that calls itself the Church and the State, but that will not allow others to call it the Church of the State [hear, hear]—all these things rise up before me in array; I seem to be in the midst of a grand military review, surrounded by masses of men ready for any movement of aggrandisement—and I forget, if I do not arrest my thoughts on their way to oblivion, the religion of love [laughter and cheers]. I say, it is a religion of redcoats and blue, of bayonets and staves [renewed cheers]. All this is very lovely, is it not? Now, it does strike me if this sort of administration was exercised over the wide field of a nation's population, with all sorts of people included under it—criminals, rogues, and vagabonds—if this sort of administration were extended over them all to keep them under, I could understand it. Let it be done in the name of the police [loud cheers]—let it be said, it is a police system, and nothing else [continued cheers]. But to tell me that a parcel of bayonets and loaded cannon, mounted cavalry and policemen with staves—all this is the religion of love, I say love is a very queer sort of thing [loud cheers and laughter]. To beat a man into love with constables' staves, argue him into it by taking his property, or putting himself into Colton gaol [renewed cheers]—is not such a system the "disgrace of the age?" [renewed cheers.] Let not any man who takes the other side of the question say I speak too strongly. I would only speak under the influence of the religion of love. I love men, and therefore would persuade them to walk uprightly. Beyond that I would do nothing. I only seek to overthrow the Established Church, as the expression is, by persuading those who made it to unmake it. I ask them to come with me to the New Testament, and look at Christianity as it is displayed there. The New Testament reveals descending among men a Saviour who never had a habitation to call his own—who was glad to go home with Lazarus and his sisters after teaching all day in the temple, and was content with the humble contributions of his followers—who rejected every offer of temporal authority and kingship—who was the embodiment of love, the personification of kindness, all through his pilgrimage, and died praying for his murderers. There is Christianity—Christianity embodied in the history of a character [hear, hear]. If I take this view of Christianity, how different is that presented by a State Church [cheers]. The question has been referred to to-night—and very properly; it is impossible to speak just now without referring to it—as to the inference of the Pope of Rome. Suppose Christianity had never been connected with the State—would the Pope of Rome ever have thought of doing what he has done? [hear, hear.] He might

have sent missionaries over here, as we have done elsewhere; but would he have sent a bull, the document of a foreign prince, signed by his Foreign Secretary, Lambeth Palace? He has only done what has been doing here for ages—with this difference, that while some say the Queen has authority over religion in England, the Pope thinks he has it; and we say that neither of them has it [great cheering]. A man might as well attempt to exercise authority over the waves. We talk about Britannia ruling the waves; but the man said, when death was nigh, he wished she would rule them straight [great laughter and cheering]. Britannia can do no more with religion than she can do with the waves. It is just as though Britannia should make Acts of Parliament to rule the tempest and direct the storm—to interfere with Nature's processes, put a prohibition on the opening volcanoes, or forbid the approach of the raging pestilence. You put her in as a witness a position as that when you place her in the midst of the religious feelings of this great community. She can do no more with one than with the other. There is nothing to be done with religion but in the way of teaching; and there is no teaching but with the teaching of love—showing men that you care for their temporal and social interests, and for their prospects for eternity—that will gain the confidence and attention of the people; you can so place religion in a position which Acts of Parliaments could never do, though carried over unanimously, session after session, for a thousand years. We have the Head of the State the Head of the Church—there is no mistake about that. The Lord Chancellor has no hesitation in signing away nine hundred benefices—it is the regular routine of government. But the moment that Pio Nino attempts to do anything of the kind, it is a great outrage, a frightful aggression upon a Protestant community. There is an oath called the Oath of Supremacy, which a great many persons have to take on entering certain offices, and which declares that no foreign prince or potentate hath or ought to have any jurisdiction, temporal or spiritual, within these realms. Now I can go the whole length of that oath—I have taken it five times over. But I could not take it if it said that any prince or potentate hath and ought to have spiritual jurisdiction in this realm [hear, hear]. There is one other thing in connexion with this Papal aggression to which I must direct your attention before concluding—that is, the letter of Lord John Russell [hear, hear]. It is quite necessary for you to know what the "heads of houses" think. Some persons suppose that statesmen think cautiously. I am not inclined to think that they are very cautious—my impression is that they think not cautiously, but rather carelessly [hears, hear]. They wait to see how you think. They hide their aims, and like a coachman when the horses dance, hold the reins "professionally." There is nothing original in them. Do I blame them for this? I don't; but I would have you take care to let them know how you think, and what you want. Well, here is the letter of Lord John Russell. It is addressed to the "Right Reverend the Bishop of Durham." "Right Reverend," indeed; I wish he would be "Right Reverend" at his own expense [hear, hear, and laughter]. I think he's the wrong Reverend [hear, hear, and laughter]. "Right Reverend" at the country's expense. Lord John says—"My dear Lord,—I agree with you in considering the late aggression of the Pope upon our Protestantism" [hears and laughs]. "Injurious and insidious," and I therefore feel as indignant as you can do upon the subject." That's coming out—but it is often there has been such a noise he cannot well help himself. "I not only professed to the extent of my power the rights of the Roman Catholic to all civil rights, but I thought it right and even desirable that the ecclesiastical system of the Roman Catholic should be the means of giving instruction to the numerous Irish immigrants in London and elsewhere, who without such help would have been lost in hopeless ignorance." The reason why he refers to the poor Irish is—(they are always an illustration where a statesman wants one, poor people!—) that Cardinal Whately speaks of the great number of Irish Roman Catholics in England as wanting spiritual oversight. "This might have been done, however, without any such innovation as that which we have now seen. . . . I confess, however, that my alarm is not equal to my indignation." He's more angry than frightened [laughter]. ". . . There is a danger, however, which alarms me much more than any aggression of a foreign sovereign. Clergymen of our own Church, who have subscribed the Thirty-nine Articles, and acknowledged in explicit terms the Queen's supremacy, have been the most forward in leading their flocks, "step by step, to the very verge of the precipice." That is what the Church has done—the Church which he calls upon us to support. A captain has marched his division up to the edge of a precipice, and is ready to let them go over. Is not that a reason why we should relieve them of their functions? "The honour paid to saints, the claim of infallibility for the Church, the superstitious use of the sign of the cross, the reciting of the Liturgy so as to disguise the language in which it is written, the recommendation of particular confession, and the administration of penance and absolution."—He's getting quite a theologian [hear, hear, and a laugh]. You never had such a dissertation as that before from Lord John Russell. "All these things are pointed out by clergymen of the Church of England as worthy of adoption, and are now openly reprehended by the Bishop of London in his charge to the clergy of his diocese." [Mr. Bayley: "Now"—and a laugh—"now reprehended by the Bishop of London."] Ah, I see the emphasis—I was not wicked enough to discover that for myself [loud laughter and cheers]. You mean to say, the Bishop never saw the necessity of "reprehending" till now

[interrupted, laughing]. "What, then, is the danger to us, emanating from a foreign prince of no great power, emanating to the Church within the gates from the unworthy pope of the Church of England himself?" If I had said that I would have been considered a great want of charity. Why don't the Breviary and the Liturgy [hearing, of the Church] that he gives us the Church and turns us to the people [hears, hear]. I only hope that the respondents and names of these innovations will come from him [hears, hear]. But I only with confidence on the people of England, and I will not keep a jar of honey or a plum-pudding out the immortal memory of the Reformation shall be held in reverence by the great mass of a nation which looks with contempt on the massiveness of superstition, and with contempt on laborious endeavours which are now making to confine the intellects and enslave the soul." "That is so. . . . I rely with confidence"—so do I [hears, hear]. He has just pointed out the way in which we may go. We, too, believe and feel assured that we shall find, not in the Crown, nor in the Church, but in the people of England, security for the principles of Protestantism and the love of liberty [great applaudiment].

The Rev. W. FORBES proposed the next motion:—"Truth a trust.—May every man holding views consonant of the Quaker-church principle, feel bound to give such expression to them as is best calculated to tell upon his neighbour, upon the public, and upon the Legislature." He said—I shall confine the few remarks I have to make to the general principle which is the basis of this motion—"truth a trust." It suggests to us a subject of great magnitude and moment. Truth here, I take it, does not mean objective truth—absolute, universal truth—truth as it lies in the mind of God, as it comes forth from his works, and his word, and his word—truth altogether independent of human faculties and feelings—truth that exists and would continue to exist, if there were but a single created intelligence to contemplate it; but as, for instance, the heavenly bodies exist, and would go on to all eternity, if there were no human eye or angel vision turned upon them to admire their brightness and the glory of their being. This kind of truth is not truth the trust, in the holding, of any created intelligence. It was before we were made—it will be when we are the inhabitants of this world, are no more. It is the absolute property of the infinite God. Emerging from him as essence came from him, from his united source of his power, wisdom, and goodness; and it depends upon him, as that same creation does, bathed in beauty, in his all-embracing arm. The truth, then, which is here referred to is subjective truth—truth in realisation to man's reason and conscience, and affections—such as it is found existing in man's ideas, thoughts, convictions, and feelings—truth as it springs from the mind of man, and daily comes from him, as light from the face of the sun, or rain from the bosom of the cloud, or heat from the fire visible or unseen. This is the kind of truth here referred to—my truth, your truth, other people's truth—my truth, though you may say it is error—your truth, though I may say it is falsehood—other people's truth, be they who they may, though we may brand it as a pernicious lie [hear, hear]. This is the sort of truth which every man has given to him to keep in trust—to employ in the interest of his fellow-men. This, I know, is a hard lesson for us to learn. It is very easy for us to be acquainted in the statement that our truth, our convictions, our ideas, are held by us in deepest trust for the enlightenment and the welfare of other men's minds; but it is not so easy for us to comprehend that other men's ideas and convictions are held by them in deepest trust; and that they are to employ them for the enlightenment and general welfare of our minds also in return [hear, hear]. I say it is a difficult lesson for us to learn, and we are a long time in learning it. But it is a great and important lesson, which the sooner we learn the better [hear, hear]. If this be correct, then the Papist is bound to teach that which is truth to him, as well as the Unitarian [continued above]—the Deist, as well as the Christian—and if there be a sincere Atheist—do not be startled—he is well as the believer in the being of a God [cheers]. This is a large principle. It refers to every man—binds every man to ascertain the right idea of the universe and of its Author, that he may employ that idea for the well-being of his fellow-men, the end of creation, the advancement of mankind, to the greatest extent of his power. Now, I know, an argument to prove this—nevertheless to this month doth not the encyclopaedia of the Papal Church, printed by the Pope, and legitimately sold every one of us [cheers]—that we are to find out, so far as God gives us knowledge, the truth—it is our duty, though we do it in company of one, each of us to proclaim it, and to submit it to the majority that may be standing whenever should see. This has been done in former days. Great men considered truth a trust to them, though the whole of society besides set themselves in array against it. The Messiahship of Jesus was truth to the apostles, though despised heresy by the rest of the Jewish nation. The unity of God was a truth to Athanasius, though a blasphemy to his idolatrous countrymen. The doctrine of Luther was a truth to him, though accounted as damnable by the Papal Church. That has been the feeling of all the great men who have laid hold of great and good thoughts down to our own times. They held those thoughts to be "truth in trust," and would at all peril and risk make them known. It is, then, our duty as Dissenters to

ascertain the peculiar truths which distinguish us in the present day, which mark us off from the rest of our fellow-men, and regard these truths as specially held in trust by us. If we had this conviction, in all its vital depth and power, I feel assured our work, great as it may be—if this conviction were spread through the Nonconformist mind of this country, as a living, potent principle, connecting that mind with the throne of God, and throwing it forward to the decision of the last great day—I feel assured the work in which we are engaged, and from which we cannot withdraw but at our peril, would be almost accomplished. The men and the women, the young and old, the rich and poor, the pastors and deacons, the churches and congregations, the money and the might of Dissent, would be employed to give predominance to our views—to stir up, as my sentiment says, "our neighbours, the public, and the legislature." To give that predominance to our principles would be to dissolve the alliance between Church and State—an alliance which has done more than anything else to retard the progress of mind and morals in this country—which gives greater opportunity than anything else to the usurpation of the church of Rome—and which must be burst asunder if this country is ever to reach that pitch of grandeur, excellence, and happiness, to which I believe, under God, she is destined [loud cheers]. Let us, then, take this conviction to our hearts—that truth is a trust—that the God of truth has put it in our hands—that it is a talent which we must not, at our peril, conceal in a napkin, or bury in the earth. Let us have this conviction deeply rooted in our hearts, and all misgivings, all doubts, all cowardice, all indolence, will be swept away like the morning mists on the mountain brow, when the sun comes up and the freshening breeze. There is nothing that has been done in former days that may not then be done again, if required, if we have this conviction. It was this that enabled a few fishermen to commence a work which did not pause until it had overthrown the solid and the splendid structure of ancient heathenism. It was this that enabled a solitary monk, the son of a German miner, to rend away by his otherwise puny arm the third part of the ecclesiastical firmament that o'ercanopied the Church of Rome. It was this that enabled a Huntingdon farmer, in the face of Europe, and in the very teeth of nearly all the military and aristocratic power of England, to dash to fragments the throne of an insolent despotism [great applause]. It is this that will enable the Dissenters of this day to deliver Christianity from the ignominious fetters with which she is bound. Our strength arises from the conviction that we have, that the truth is great and will prevail. Our prayer is, "Arise, O Lord, plead thine own cause!" Our person of victory shall be the expression of mingled exultation and humility, "Not unto us, O Lord, not unto us, but unto thy name be all the glory." And the voice of those that have achieved that victory will mingle with the voice of the celestial spectators, "Hallelujah! the Lord God omnipotent reigneth! the kingdoms of this world have become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever" [loud and long continued applause].

CHARLES GILPIN, Esq., proposed the third sentiment:—"An enlightened recognition of the signs of the times.—May all who value religious freedom seize the opportunities presented by Divine Providence, in passing ecclesiastical events, to guide the public mind to sound conclusions as to the respective provinces of the Church and the State." He said: I think I am not attaching undue importance to this meeting—certainly not to the part which the Committee have kindly assigned to me—if I say that we are met at a very important time, and that I am anxious our proceedings and speeches may be such as to give a keynote to the Dissenters of England, and that now, while our isle is half "frighted from its propriety" by a Papal bull and a Cardinal's red hat and stockings, we, the earnest Dissenters of the metropolis, may proclaim, that with Cardinal Vicar Apostolic as such we will wage no war—[loud cheers]—that it is not for us to support a State Church in esse against a State Church in posse. But it is for us to gather from every additional encroachment of ecclesiastical power, every fresh illustration of the spirit of priesthood, fresh arguments, fresh resolution, and fresh energy, for the abolition of the State Church [cheers]. If we ask the excited ladies and gentlemen who are crying out "No Popery" what they mean, we shall be told, probably, a great deal about their fear of Popery becoming established in this country, and be referred to the records of by-gone ages for what Popery had done. If they mean that any man or set of men have a right to prevent the Roman Catholics from propagating their religion in this country, I say they are adopting the worst error of that church, or of any church [cheers]. If they mean to say that they object to trust the Church of Rome with the sword of the civil magistrate, then "No Popery" with all my heart [loud cheers]. I don't ask what are the opinions about Popery of the wise gentlemen of Fleet-market and the Stock Exchange forsooth! who can make images of Cardinal Wiseman and abuse his effigies [hear, hear]. I thought the time was gone by in England for attempting to burn out a religion [continued cheering]; we can only burn it in. My sentiment refers especially to ecclesiastical events as "signs of the times." I should not be at a loss to find political "signs of the times;" and to gather even from the debris of shattered constitutions hope for our cause—from the excesses of nominal republicans, the recreancy of professed liberals, the despotism of crowned tyrants, still less the harmless assumption of the tired old

man at Rome. What has the Pope done but exchange compliments with certain nations of Europe? I cannot forget that but a short time ago the Pontiff was removed—removed himself—in haste from the chair of St. Peter, and went to little Gaeta. I cannot forget a certain Joseph Mazzini [immense applause]—we Protestants cannot forget that for the first time, and as a fundamental principle, liberty of conscience was proclaimed in Rome [renewed and continued cheering]—that tens of thousands of bibles were circulated in its streets—that boasted republicans, with liberty in their mouths and tyranny in their hands, placed back the Pontiff on his throne, exiled Mazzini, amid the grief and indignation of the Roman people [exclamations], while our own Foreign Secretary looked on. The Pope in return gives the nations a cardinal apiece [laughter]. That is one of the ecclesiastical signs of the times. At home we have certainly not the least portion of the Church disposed to take leave of the State without shaking hands. They feel the galling of the fetters [hear, hear]. There are many more that would feel the galling of the fetters, were they not of gold [hear, hear]. Let the Dissenters of England beseech that with the struggles of rival hierarchies for place, and pelf, and power, they have nothing to do. Let the ecclesiastical potsherds of the earth strive with the ecclesiastical potsherds of the earth [great laughter and cheering]. Let us not join in the cuckoo cry of "No Popery," nor consent to the slightest compromise of our principles towards the Roman Catholics. Let us offer to them the full acknowledgment of their right, equally with our own, of individual conviction, and of individual conversion, too [cheers]. Let us gather from what is passing additional distrust of a distaste for any and every system which puts man above man in the things of religion. Lord John may talk of the liberty we enjoy—I say that liberty personally I do not enjoy while I am robbed of ten or fifteen pounds a-year for church-rates [hear, hear]. Let me tell my friend in the chair, I long for the day when the policemen shall distract his chairs and tables as they do mine [loud laughter and cheers]. But let me say—ponder the reference—if Dissenters all did as do the Society of Friends [cheers]—suffer even their places of worship to be despoiled, we should see the end of this atrocious system much sooner. [Mr. Gilpin concluded amidst loud applause.]

The Rev. R. S. BAYLEY (of Queen-street Chapel, Ratcliff) proposed the last sentiment:—"The British Anti-state-church Association.—May its Executive Committee be guided to the adoption of the wisest plans for attaining its object—be heartily seconded in giving effect to them by a constantly-increasing body of supporters, and be ultimately favoured to see them crowned with success." He said: I have just been told by a friend on the platform—not in so many words, but substantively—that I ought to make an apology to his meeting for a speech which I delivered the other day down in the east of London, it being an anti-papal and Church of England meeting. Now as I should be extremely sorry to stand ill with my denominational friends, I will endeavour in a sentence or two to remove any false impression about that speech. Some of the resolutions implied the spiritual supremacy of the Queen, and apostolicity of the Church of England. To those resolutions I not only, of course, did not speak, but did not in any way concur. There was another resolution which affirmed that in this country toleration was secured by law to all sections of the Church, and that no inconvenience had arisen from that toleration; and it carried out that sentiment to affirming that the Papal authorities, in countries where they were supreme, allowed no such toleration. It was under that resolution I felt myself moved to say what I did. But I said a great deal more than appeared in the *Times*. These gentlemen of the press always want looking after [laughter]. There is no appeal from them. A man may utter the sublimest stuff ever conceived, go to sleep on the melodious echoes of its applause, and wake to find himself caricatured as the most assinine personage that ever brayed for the amusement of a neighbourhood [laughter]. Now, as to that letter of Lord John Russell's, my impression has been all day that it is a hoax [laughter]. A gentleman who has been listening to the proceedings of the corporation, assures me they have acted upon it—but I think I have heard of the Common Council of London before now passing very grave resolutions upon a hoax [laughter, and hear]. Lord Russell would not surely call on us to rally in defence of a Church which, if true to itself, would have long ago cast out of its communion those whom he represents as corrupting her practice and forsaking her doctrine [hear, hear]; or is it that my Lord Russell has been snoozing in Downing-street, deer-stalking in the North, and playing in the royal nursery, and just discovered these Tractarian mimetics, these sesquipedalian, genuflecting, image-adoring, mediæval, auricular-confession people? [laughter and cheers]. Why, they are far better theologians than my Lord Russell—they have discovered that it is not compatible with the rights of conscience or the nature of religion, for any monarch to be called the Head of the Church [loud cheers]. No matter how they have come by this opinion—whether under the tutorage of Wiseman or Phillpotts—it will dig up the Establishment in this country [hear, hear]. In this country, before we have many more new columns, there will be one to Public Opinion. It is the deity of politicians, whether statesmen or journalists. It is their Jupiter Tonens—if ever they do worship, it is at that altar [laughter and cheers]. This is an

important aspect of the voluntary question. If public opinion is against us, there is no chance of our success—but I deny that it is [cheers]. I believe, if it were possible to get a document from the people of England, signed in one column by those who are for the Establishment, and on the other by those who are against it, we should have, if not two to one, hugely the half of the people with us [cheers]. We should be told, "But we have the wisest, the wealthiest, the pious part of the community against you," and of course we should concede all that [laughter]. But how it would alter the aspect of political affairs, which are all based upon the law of the majority [hear, hear]. Such a document would be the death-warrant of a State Church [cheers]. How it would bring out all the timid "respectability" of Dissent [renewed cheering]. It would reveal, too, that many a thoughtful, pious man in the Church of England, many a shopkeeper and country squire, believe, with Bishop Hoadley, that Jesus Christ ought to be King in his own kingdom—with Paley, that a State Church is no part of Christianity—with Locke, that the magistrate has no more to do with the religious opinions of the subject than with the rhymes of his nursery, or the manner in which he chooses to fatten his geese [laughter, and cheers]. I submit the suggestion to the wise men of your executive. I heartily support the sentiment I have read to you—"The British Anti-state-church Association.—May its Executive Committee be guided to the adoption of the wisest plans for attaining its object." I wish they may. I am a believer in logic; and I believe that if a logical use be made of our principles, they must have a successful issue. We have nothing to help us but our bare principles [hear, hear]. We have to fight the battle no longer with the non-evangelism of the Church, and under the colour of Methodism—we are no longer aided by the multitude of political and social evils that used to drive the people from the doors of the Church—and I am perfectly convinced that only a logical use of our principles, in a Christian spirit, can bring us to the decisive issue [cheers].

EDWARD MIALL, Esq., rose amidst loud and repeated rounds of cheering. He said he never rose under a deeper and more trembling sense of responsibility in relation to this movement. He had never risen at a period so critical in the history of religious liberty in this country. He believed that God had placed upon them a heavier responsibility than that which rested upon any Christian community in the world, inasmuch as he had put into their minds that truth which, if diffused, would meet and overthrow spiritual tyranny and falsehood. He called upon those who professed to defend a Church Establishment to do so now, if they could, and upon Dissenters who kept their principles in abeyance to defend such conduct, if they dare. He believed that no body of men but themselves could appeal with perfect confidence to the common sense of mankind and to the precepts of the Christian religion to resist and laugh at the attempt made to lead them back to the middle ages. It behoved them the more to take care that their trumpet gave forth no uncertain sound. They had what was commonly called the religious world against them—that combination of men and parties regarded them even as endangering Protestantism—because they dared to hold up their principles to the light. They had not the respectable middle-class world with them. Those who composed those classes were all hiding themselves under the apron of the Bishop of London,—all looking to Lord John Russell, utterly ignorant of the real requirements of the times; they were all looking, not to deep manly principles, in their own hearts, but to some powers of law to arrest the progress of events. They had not the Press with them [hear]. Scarcely one daily journal was with them on this question, not because journalists were blind to the fact that they stood upon the right and consistent ground, but because they were writing for the public, paying insincere homage to mere worldly conventionalism. The press, the whole press of the country, with very few exceptions, was bowing down its intellect, its mental and moral power, before the image of State-churchism. If there were anything which English and Christian men might well trample upon with scorn it was that men of intellect should help to perpetuate a slavery and a delusion [cheers]. They had this power against them, and they would have it against them until to be with them would pay. The tide of ecclesiastical influence was running strongly against them. The great Ruler of events was allowing the tide of ecclesiasticism to rise in the English mind, and to get above those marks of manliness, honesty, and truthfulness which once distinguished the English people. He hesitated not to say that the tendency of events in this day was to make us a priest-ridden people—to put out the light of English common sense [hear, hear]. He believed that the clergy had more hold on the minds of the people than they had twenty or thirty years ago, and that their power would continue to increase unless opposed by a truth which can shake the system to atoms. They had to assert individualism in opposition to ecclesiasticism—the right of man to approach God and worship him without the interference of any human power. This was Protestantism in reality, and he held him to be a traitor to the cause of religious liberty—unconsciously, perhaps, but in pernicious consequence still a traitor—who could side with one ecclesiastical despotism in resisting the encroachments of another [great cheering]. They had heard a great deal about the Pope, and a great deal in which he concurred, but an encroachment was an encroachment, whether it were that of the Pope or that of a simple priest [hear]. If it were tyranny in the Pope to map out the country, and place under spiritual government all the souls

in that district, was it not equal tyranny for others to have done so before, and not leave it simply to the choice of the inhabitants? [cheers.] Their prelates were more arrogant than the Pope—more arrogant, because they brought power to enforce their claims [renewed cheers]. Let them stand by as God's witnesses against this tyranny. Let them not run side-by-side with those who were doing what the Pope was attempting to do, but let them stand up and declare in the face of the world that both parties were equally to be shunned and equally to be opposed [loud cheers]. The times were undoubtedly becoming serious, not because they were likely to witness a revival of persecution, not because a new Fox's "Book of Martyrs" was to be anticipated—but because their holding to their principles would involve much self-sacrifice, and because they must expect to be held up—even by ministers of the gospel with high claims to their respect, and with great hold upon the minds of others—to be classed by such, almost unconsciously, not in the category of "earnest and pious;" but given the go-by, thereby justifying the world outside in the conclusion that, in the opinion of such, they are not entitled to be marked out as godly men [hear, hear]. Let them all earnestly brace up their nerves for the trial. One word as to the means to be used. He regretted that, though there was much earnestness at their public meetings, there was comparatively little beyond them. There was a great want of individual effort. They were about to enter upon the use of means which would require more than ordinary support from their constituency; particularly the extensive use of the press, and of general literature. The books to be published would not treat exclusively of the Anti-state-church principle, but that principle would be infused into them, and everything would be viewed, as it were, from the platform of that principle. He hoped the appeal of the Council would meet with a cordial response. He, again, and with even more earnestness than at the commencement of his address, deprecated the apparent disposition of many Dissenters to join in the outcry about the Pope; concluding thus:—I would earnestly conjure you to use your influence, wherever you go, in conformity with the sentiments which have been uttered this evening. Don't go swelling the alarm which certain parties are getting up for their own interest—which is got up more particularly by a threatened hierarchy rather than by the people of this realm. Don't go swelling the alarm of religion being in danger from an exile lately from his own subjects. I feel humbled, deeply humbled and pained, standing as I do in connexion with Dissent, and especially Independent Dissent—I do feel humbled before God, that in every opportunity which he has hitherto put before us for the advancement of our principles, we have infallibly missed it—gone off upon some wrong scent. I call upon you, in the name of those Dissenters whom you truly represent—or, at all events, whose principles you truly represent—I call upon you now, in the face of England, to make such a demonstration as shall convince the country that you are not misled by the prelates and clergy of the day into any false fear for religion from the Pope—that you see clearly enough this is only a fight between one hierarchy and another, about privileges and honours which properly belong to neither [great cheering]. I call upon you to make a demonstration which will convince society and the legislature, that you equally object to being partitioned out by the Queen as by the Pope [renewed cheering]—that you regard both as alike usurpers [immense applause]—both equally sinning against the principles of religion, liberty and of pure Christianity; and that you will be no party to any movement but that of opposition—vigorous and unalterable, though tempered with charity—against both alike. (Mr. Miall resumed his seat amidst loud and reiterated applause.)

The Rev. Dr. Cox moved, and W. Edwards, Esq., seconded, a vote of thanks to the Chairman, which was carried by acclamation, and briefly acknowledged; with which the meeting terminated.

**NORTHWOLD.**—A lecture was delivered here on Wednesday, November 7th, by J. Kingsley, Esq., on Anti-state-church principles, to an attentive audience, and, for a country village, a numerous one also. It was an excellent lecture, displaying much talent. The principles of Anti-state-churchism and of Financial Reform are gaining ground among us farmers.—*From a Correspondent.*

**OVER DARWEN, LANCASHIRE.**—On Friday, Nov. 8th, the second of a course of monthly Anti-state-church lectures, by various friends to the separation of religion from State control, was delivered in the William-street School-room, to a crowded and attentive auditory, by the Rev. R. P. Clarke, on "Ecclesiastical Establishments viewed in relation to Church Property." The lecturer gave a very lucid and erudite sketch of the whole question, and much information which was apparently novel and startling to the majority of the audience. It will tend to excite a spirit of inquiry on the subject, and has already caused the tract on Church Property and Revenues, recently published by the Association, to be in much request. Many Churchmen were present, and they appeared equally enlightened and astonished at the lecturer's explanation of the establishment and tenure of tithes, and at some of the revelations elicited by the working of the Tithe Commission. The first lecture of the course was delivered in the same room, on the 18th of October, by the Rev. A. Frazer, M.A., of Blackburn, on "Ecclesiastical Establishments viewed in relation to the Word of God." These lectures, which will extend over six months, are exciting much attention here, and those already delivered will be an admirable prelude to the visit of the Anti-state-church deputation shortly.

#### THE PAPAL HIERARCHY IN ENGLAND.

The agitation continues to increase, involving now political as well as ecclesiastical functionaries. The different incidences may be divided under the following heads:—

##### LORD JOHN RUSSELL'S LETTER.

Simultaneously, on Thursday, the *Times* and *Daily News* published the following letter by Lord John Russell to the Bishop of Durham. It appears to be a reply to some letter or other expression of the Bishop's opinion which has not been made public.

##### To the Right Reverend the Bishop of Durham.

My dear Lord,—I agree with you in considering "the late aggression of the Pope upon our Protestantism" as "insolent and insidious;" and I therefore feel as indignant as you can do upon the subject.

I not only promoted, to the utmost of my power, the claims of the Roman Catholics to all civil rights, but I thought it right, and even desirable, that the ecclesiastical system of the Roman Catholics should be the means of giving instruction to the numerous Irish immigrants in London and elsewhere, who without such help would have been left in heathen ignorance. This might have been done, however, without any such innovation as that which we have now seen.

It is impossible to confound the recent measures of the Pope with the division of Scotland into dioceses by the Episcopal Church, or the arrangement of districts in England by the Wesleyan Conference.

There is an assumption of power in all the documents which have come from Rome—a pretension to supremacy over the realm of England, and a claim to sole and undivided sway which is inconsistent with the Queen's supremacy, with the rights of our Bishops and clergy, and with the spiritual independence of the nation, as asserted even in Roman Catholic times.

I confess, however, that my alarm is not equal to my indignation.

Even if it shall appear that the ministers and servants of the Pope in this country have not transgressed the law, I feel persuaded that we are strong enough to repel any outward attacks. The liberty of Protestantism has been enjoyed too long in England to allow of any successful attempt to impose a foreign yoke upon our minds and consciences. No foreign prince or potentate will be permitted to fasten his fetters upon a nation which has so long and so nobly vindicated its right to freedom of opinion, civil, political, and religious.

Upon this subject, then, I will only say that the present state of the law shall be carefully examined, and the propriety of adopting any proceedings with reference to the recent assumptions of power deliberately considered.

There is a danger, however, which alarms me much more than any aggression of a foreign Sovereign. Clergymen of our own Church, who have subscribed the Thirty-nine Articles, and acknowledged in explicit terms the Queen's supremacy, have been the most forward in leading their flocks, "step by step, to the very verge of the precipice." The honour paid to saints, the claim of infallibility for the Church, the superstitious use of the sign of the cross, the muttering of the Liturgy so as to disguise the language in which it is written, the recommendation of auricular confession, and the administration of penance and absolution—all these things are pointed out by clergymen of the Church of England as worthy of adoption, and are now openly reprehended by the Bishop of London in his charge to the clergy of his diocese. What, then, is the danger to be apprehended from a foreign prince of no great power, compared to the danger within the gates from the unworthy sons of the Church of England herself?

I have little hope that the propounders and framers of these innovations will desist from their insidious course. But I rely with confidence on the people of England; and I will not bat a jot of heart or hope so long as the glorious principles and the immortal martyrs of the Reformation shall be held in reverence by the great mass of nation which looks with contempt on the mummeries of superstition, and with scorn at the laborious endeavours which are now making to confine the intellect and enslave the soul.

I remain, with great respect, &c.  
Downing Street, Nov. 4. J. RUSSELL.

##### MR. DISRAELI'S LETTER.

The following letter has been addressed to the Lord-Lieutenant of the county of Buckingham by Benjamin Disraeli, Esq., the county member:—

My Lord,—I have received numerous appeals from my constituents requesting that I would co-operate with them in addressing your lordship to call a meeting of the county, in order that we may express our reprobation of the recent assault of the Court of Rome on the prerogatives of our Sovereign and the liberties of her subjects.

I think it very desirable that a meeting of the county should be called for that purpose, but, as far as I can gather from what reaches me, great misapprehension is afloat respecting the circumstances which now so violently, but so justly, excite the indignation of the country.

Men are called upon to combine to prevent foreign interference with the prerogatives of the Queen, and to resist jurisdiction by the Pope in her Majesty's dominions.

But I have always understood that, when the present Lord-Lieutenant arrived in his Viceroyalty, he gathered together the Romish Bishops of Ireland, addressed them as nobles, sought their counsel, and courted their favour. On the visit of her Majesty to that kingdom the same prelates were presented to the Queen as if they were nobles, and precedence was given them over the nobility and dignitaries of the National Church; and it was only the other day, as I believe, that the Government offered the office of Visitor to the Queen's Colleges to Dr. Cullen, the Pope's delegate, the *pseudo* Archbishop of Armagh, and to Dr. M'Hale, the *pseudo* Archbishop of Tuam. What wonder, then, that his Holiness should deem himself at liberty to apportion England into dioceses, to be ruled over by his bishops! And why, instead of supposing he was taking a step "insolent and insidious," should he not have assumed he was acting in strict conformity with the wishes of her Majesty's Government?

The fact is, that the whole question has been surren-

dered, and decided in favour of the Pope, by the present Government; and the Ministers, who recognised the *pseudo* Archbishop of Tuam as a peer and a prelate, cannot object to the appointment of a *pseudo* Archbishop of Westminster, even though he be a Cardinal. On the contrary, the loftier dignity should, according to their table of precedence, rather invest his eminence with a still higher patent of nobility, and permit him to take the wall of his Grace of Canterbury and the highest nobles of the land.

The policy of the present Government is, that there shall be no distinction between England and Ireland. I am, therefore, rather surprised that the Cabinet are so "indignant," as a certain letter with which we have just been favoured informs us they are.

I have made these observations in order that, if the county meets, the people of Buckinghamshire may understand that the question on which they will have to decide is of a graver, deeper, and more comprehensive character than, in the heat of their laudable emotion, they may perhaps suppose.

I have the honour to be, my Lord,  
Your faithful servant,  
Hughenden Manor, Nov. 8. B. DISRAELI.

Mr. C. GAVINNE has published a reply to Mr. Disraeli's letter, in which he says:—

I am surprised that such reproaches should be represented by a man so well-informed as Mr. Disraeli, and so conversant with that recent political history in which he has himself acted such a conspicuous part. Whether the recognition of the *status* and precedence of the Irish Roman Catholic prelates was right or wrong, wise or unwise, it was an accomplished fact before the present Government came into office, and, therefore, before Lord Clarendon went to Ireland. He found the thing done, and had only to conform himself to it. It was done (no doubt after mature deliberation) by the Government of Sir Robert Peel (before the schism), and the recognition came forth in the shape of a formal instrument of the highest authority, bearing date the 13th of January, 1845. A warrant, or Royal Commission, approved by her Majesty in council, on that day (to carry out the Charitable Bequests Act) runs as follows:—"Know ye that we, reposing especial trust and confidence in your knowledge, discretion, and ability, do hereby, &c., by and with the advices of our Privy Council, appoint you the said John George Archbishop of Armagh; Richard Archbishop of Dublin; Archbishop William Croly; Archbishop David Murray; John Hely, Earl of Donoughmore; Bishop Cornelius Denver; Henry Pakenham, &c., to be Commissioners, &c." This was (and was so deemed) Royal recognition of the *spiritual rank* of the Irish prelates, and a concession of precedence corresponding with that of the prelates of the same degrees of the Established Church. Such rank and precedence it was not in the power of the Lord-Lieutenant either to confer or to withhold—whether he were a Whig or an Orangeman it was his duty to treat them according to the dignity which it had pleased the Sovereign to recognise in their persons. And this is what Lord Clarendon did. He did not "recognise them as *Peers*," he neither "sought their counsel" nor "courted their favour," but he received them all with becoming courtesy and respect, and those prelates who were distinguished by their loyalty to the Crown, their attachment to the union, and their personal virtues, he treated with peculiar marks of regard and confidence.—I am, Sir, your obedient servant, G. C. GREVILLE.—Bruton-street, Nov. 10.

##### THE CORPORATION OF THE CITY OF LONDON.

At a Court of Common Council, held on Thursday, Mr. J. Wood gave notice of a motion for an address to the Queen in reference to the proceedings of the Pope of Rome, and expressing the undiminished attachment of the Corporation to her Majesty's person, authority, and government. As he resumed his seat, amidst "immense cheering," Mr. Blake started up, and moved the rescinding of standing orders, so that he might propose a vote of thanks to Lord John Russell for the noble letter addressed to the Bishop of Durham. He read the letter amidst loud cheering, "tumultuously renewed," with "clapping of the hands from all members of the Court." Mr. Bennoch, Mr. R. Taylor, and Alderman Wilson, supported the motion, and it was carried by acclamation. Mr. Blake then moved that a deputation of members should prepare a vote of thanks. A deputation was named, and they withdrew. Presently they appeared with the following resolution, of which a notable feature is the certainty beforehand that it would be carried "unanimously":—

Resolved unanimously.—That this Court has read with feelings of the highest gratification, the timely and admirable letter addressed to the Right Reverend the Lord Bishop of Durham by the Right Honourable Lord John Russell; and entirely and heartily approves the principles therein expressed, and his determination to maintain unimpaired the great constitutional doctrine that "no foreign prince or potentate will be permitted to fasten his fetters upon a nation which has so long and so nobly vindicated its right to freedom of opinion, civil, political, and religious." And that the cordial and sincere thanks of this Court be presented to his lordship, not only as one of the representatives of this city in parliament, but as the Prime Minister of the Crown, and the organ of her Majesty's Government, for such a declaration of opinion as must reassure all her Majesty's subjects of the unabated desire of those in power to uphold in its integrity the religious freedom of the British empire.

Sir Peter Laurie never was more delighted than now in seconding such a motion. For the Pope's recent proceedings the Bishop of London was himself in a great degree to blame: he had been guilty of great want of firmness against Puseyism a few years since, and now is guilty of "a sort of Jim-Crow-ism, both improper and objectionable." But the Pope is much deceived by these Wisemans, and Oakleys, and Newmans: the laity will, if need arise, "fight even upon their stumps in opposition to the assumed power of the Church of Rome." He rejoiced at Lord John Russell's letter, especially at the important passage about the "clergymen of our own Church." The Liturgies had been "muttered" over, and the faithful monitions of doctrinal truth disguised. But the laity would not submit to this. Sir Peter was the first to expose the errors of Puseyism, in 1844, and had twenty-one articles written against him: in that he gloried; and they now saw that he had done his duty.

The motion was then "enthusiastically carried;" and it was ordered that a copy of the resolution should be presented to Lord John Russell forthwith.

The deputation went up to Lord John Russell the next morning, and were "most warmly and courteously received," and departed "much gratified." Mr. Blake, the efficient spokesman, read the admiring resolution. Lord John Russell thanked the deputation most heartily: "if it were not for such support from those who represented the people, it would be impossible to give full effect to the opinions of the Government."

At a meeting of the ratepayers of St. Bride's, on Friday, where resolutions were passed "condemnatory of Rome's presumption," Alderman Sidney said he was for toleration, but it behoved them to think well how far toleration would now be compatible with our civil liberty. London, he said, might well be proud of its noble representative: his fellow-citizens would meet him to-morrow (Saturday) at Temple Bar, on his way to dine with the Lord Mayor, and would welcome him in a manner befitting the champion of all they held most dear. Nay, some went so far as to propose to take the horses from his carriage and draw him into the City!

#### THE METROPOLITAN CLERGY.

The President and Fellows of Sion College assembled on Thursday, to receive the answer of the Bishop of London to their memorial of the previous week, and to memorialize the Queen. One passage in the Bishop's letter accused the Bishop of Rome of having done what is forbidden by the laws of the Church over which he presides:—

"Hoc est moderna ecclesiae disciplina," says Van Espen ('Jus Eccles. Univ.' I. p. 162) "ut et episcopatum et archiepiscopatum sive metropolitam instituto sive erectio non nisi auctoritate Papae interveniente, tamen principi consensu, immo fere non nisi ad ejus postulationem fiat." The act of the Pope is virtually an interference with the government of England, and as such it must be denounced and resisted.

The assembled clergy expressed their thanks for the Bishop's reply. Lord John Russell's letter having been read, Dr. Croly declaimed on the subject of a general conspiracy afoot throughout Europe against Protestantism. He noticed, as a pregnant sign of the times, that three Romanists have been appointed by our Government to the highest diplomatic dignity of ambassador; and the last of these appointments is that of Mr. Sheil to Tuscany, which has always been the secret conduit through which the British Government dealt with Rome. It had been stated that Popery was merely an exaggerated form of Christianity, and therefore reclaimable; but he denied that proposition altogether, and affirmed that it was antagonistic to Christianity. The three great features of Christianity were, personal purity, the redemption through Christ, and justification by faith. All these were trampled under foot by Romanism. He read several historical documents to prove the persecuting tendency of the Romish system, and went through the history of Ireland since 1795 to show that every calamity which had befallen that country had been immediately preceded by some concession to Popery. Ireland, that condemned cell of Popery, thus furnished a signal example which he hoped would not be forgotten. What he would say to the clergy of England was, —Your action is good, your spirit is lofty, but you should form a solemn league and covenant. You should, one and all, come forward and sign one imperial document, and carry it in procession, headed by your bishops, to the foot of the throne. This is the language of Protestantism, and by this we will live and die [cheers].

A committee was appointed, who drew up an address to the Queen, warning her Majesty against the tendency of the Papal acts to undermine the very foundation of her throne; and the address was unanimously adopted.

The clergy of the Archdeaconries of Middlesex have now published their protest against the Papal usurpation, and an invitation to the laity to co-operate in nullifying it.

#### THE BISHOP OF EXETER.

The Bishop of Exeter has replied to an address from the laity of the parish of Trinity, which may be ranged as antagonistic to the declarations of the Bishop of London and Lord John Russell:—

The recent act of the Bishop of Rome, affecting, in direct contradiction to the canons of the Catholic Church, to place bishops in this land, which is throughout already occupied by an episcopate nearly as ancient as that of Rome itself, cannot fail to have excited, in every faithful member of Christ's Church amongst us, a feeling of indignation at its presumption, and a firmer resolution than ever to resist the unrighteous and uncatholic spirit which has prompted it.

Whether this act be, indeed, as you designate it, an "aggression on the constitutional rights and sovereignty of the Crown of England," after all the changes in our constitution which modern legislation has introduced, I do not presume to say. If it be, it is manifestly the duty of the advisers of the Queen to take steps to vindicate the outraged rights and honour of their Royal Mistress.

But, perhaps, there is too much reason to fear, that the innovations which have been made within the last few years in our fundamental laws, have in truth removed all impediments to the intrusion of such bulls from Rome as that which is the subject of our present complaint. If this shall prove to be the case, it will become the people of England to blame their own culpable disregard of their highest interests, in spite of warnings repeatedly pressed upon them, rather than to indulge in furious but idle invective against the wary adversary who has turned their imprudence so largely to his own account.

#### DR. CUMMING AT HANOVER-SQUARE ROOMS.

One of the largest audiences that ever assembled within the walls of the Hanover-square Rooms congregated there on Thursday, to hear a lecture which the Rev. Dr. Cumming had announced his intention of delivering, at the request of the Society for Promoting the Religious principles of the Reformation, the special subject being "the teaching of Cardinal Wiseman the best reason for protest against his intrusion as Archbishop of Westminster." The lecture was advertised to commence at 2 o'clock, but the impatience of the multitude that had collected outside occasioned the doors to be opened shortly after 1, and in a few minutes the hall was densely thronged; the rev. gentleman who was to have commenced the proceedings with prayer being unable to obtain an entrance. Admiral Harcourt occupied the chair. The Rev. Doctor disclaimed all personal enmity to Dr. Wiseman, or desire to practise intolerance. But Dr. Wiseman was a Cardinal—that was, a temporal prince; and if a foreign temporal prince meddled with the rights, and privileges, and governance, of our most gracious sovereign, judging from the letter of Lord John Russell, and from the mettle and temperament of our countrymen, he would meet with that resistance which would tell him how great a blunder his master had perpetrated [cheers]. He treated Cardinal Wiseman now as a minister of the gospel, himself teaching certain doctrines; and he wished to ascertain, by sober analysis, whether Westminster would be very much benefited by getting rid of the ministers that now instructed it, and superseding them by his Eminence the Cardinal Archbishop. He proceeded to show that when the Cardinal was made archbishop and received the pallium, he repeated a solemn oath in Latin, which was to be found in the *Pontificale Romanum*, and which, being translated, is as follows:—"All heretics (that was Protestants) and schismatics (that was, the Greek church) I will prosecute and attack to the utmost of my power (*pro posse*)"—that Cardinal Wiseman highly recommended for the study and guidance of the priests of his diocese the works of St. Alphonsus Liguori, who was canonized by the proclamation of the Pope in 1839. St. Alphonsus said that the Scriptures and books of controversy might not be printed in the secular tongue; but let them not suppose, therefore, that Cardinal Wiseman denied the use of the Bible to the people. Oh, no. He allowed the French peasant to have it in Dutch, the Dutch in Russian, and the Russian in Hebrew—in fact any language they liked that they didn't understand. Another doctrine of Liguori was, that for a good cause it was lawful to use equivocation, and to enforce that equivocation with an oath. Let them bear that in mind when reading Dr. Ullathorne's letter to the *Times*, in which he had denied everything. Again, a confessor could affirm, even with an oath, that he did not know a sin that had been communicated to him in confession. The lecturer concluded his harangue with the Shaksprian quotation:—

Thou canst not, Cardinal, devise a name  
So slight, unworthy, and ridiculous,  
To charge me to an answer as the Pope.  
Tell him this tale; and from the mouth of England  
Add this much more,—that no Italian priest  
Shall tythe or toll in our dominions.

#### THE REV. THOMAS BINNEY.

Mr. Binney added to his sermon on Sunday se'nnight, a "deliverance" on the subject of the present excitement, which was published in the course of the week in the *Morning Herald*. He prefaced his remarks with—"I cannot pretend to have a full and definite opinion respecting a matter which, as yet, is so new; I am willing, however, to give you, as my flock, the benefit, such as it is, that may lie in your knowing how, on the first blush of the thing, it shapes itself to my mind." He proceeded: "At first sight, and viewed simply as a spiritual or ecclesiastical arrangement, it [the papal division into dioceses] might seem as if there were nothing very serious in it. All England is divided into Methodist circuits—some parts of it two or three times over, by different Wesleyan bodies. We, ourselves, have our county associations; other communions have their ecclesiastical districts, or *may* have them. Why may not the Romanists have theirs? Nay, have they not had such districts for a long time with bishops and priests presiding over them? *What is it*, then, that makes the new arrangements so serious? Three things, at least, would seem to stand out in reply to this question. 1. A new spiritual claim. 2. A new ecclesiastical claim involving an illegality. 3. A new political anomaly and offence. On each of these he enlarged. He added, in a sentence which has already been much canvassed, "I should like, in conclusion, to point out three lessons which may be gathered, and should be learnt, from the present crisis: one for extreme Churchmen; another for extreme Dissenters; and the last for the pious and earnest of all parties." The application to the second of these parties only have we space for:—

It may be easy to argue against national establishments and the royal supremacy; the demonstration may be complete, of the impropriety of secular legislation in religion, and in favour of unrestricted religious liberty; that the law should know no man in his religious character; that all religious bodies should be treated by the State equally and alike, and every Church have "a clear stage and no favour." So far as Popery is concerned, I am beginning to be suspicious of carrying this theory practically out—not, indeed, because the theory is itself erroneous, but because Popery is not a thing to which it can be applied. Popery is not simply and purely a religion. It is a great and mighty ecclesiastical confederacy, that aims at and desires political pre-eminence; it is a terrible compact, almost physical unity, animated by a spirit of intense hatred to real liberty, civil or religious. It requires to be held in check by law—not because its tenets are not true, but because its heart is

not to be trusted—not because its creed is a corruption of the faith, but because its tendencies are inimical to freedom—not because it "ignores" this or that Church, but because it is a power dangerous to the State. It will join the Dissenter in his theoretical reasoning when it is low—will applaud him for liberality in striving to gain for its own "emancipation" when it wishes to rise—will shout, at times, for "religious liberty" and the "voluntary principle"—will smile, and bow, and take everything it can, and look humble, modest, and demure, as long as is necessary to gain its ends; but when once gained, and any opportunity for a spring forward or upwards opens, it will take either with both force and ferocity, and care not if it crush, in its headlong career, the simple souls that served it in its need. Churchmen may find that, after all, Popery is really worse than Dissent; and Dissenters may find that an ecclesiastical Establishment, though an evil, may, with a Protestant Church, be a less evil than stark Popery without an Establishment.

#### DISGRACEFUL OUTRAGE AT ISLINGTON.

On Friday last, a "public meeting of the Protestant inhabitants of Islington, for the purpose of adopting an address to her Majesty the Queen in consequence of the late attempt of the Pope of Rome to establish a Romish Hierarchy in England," was held in the National School-room, Church-street, Islington. The room, which holds about 400, was filled half an hour before the time of commencement, and hundreds were unable to obtain admittance. The Rev. Daniel Wilson, the vicar, presided, according to notice, and on the platform were most of the clergy of the parish, and also the Rev. J. Weir (Free Church) and Rev. S. B. Hollis (Independent).

The meeting was opened by the recital of a collect and the Lord's prayer, and after loud calls for an adjournment to the church in consequence of the extreme pressure—a request with which the Chairman said it would be illegal to comply—the proceedings were commenced by a lengthened address from the Chairman, after which the Rev. Mr. MACKENZIE moved, and the Rev. J. Weir seconded, a resolution denouncing the act of the Pope as an invasion of the supremacy of the Crown, and the rights and privileges of the English Church, and as an outrage on the Protestant feelings of the nation. Both the Chairman and the mover of the resolution made frequent allusion to "our Church," and acknowledged that the aggression of the Pope had been invited by the spread of Romanism in its bosom.

Mr. MIALL, who resides in the parish, but has never taken part in any parish proceedings, had been urged to attend the meeting, and, after satisfying himself that from the terms of the announcement convening it, he might with propriety do so, he consented. We believe, however, that he went with the intention of speaking only in the event of an attempt being made to turn the meeting to a church purpose. When, therefore, he found that a resolution involving an approval of the Church Establishment was submitted, and that Dissenting ministers were a party to it, he forwarded a courteous note to the Chairman to the effect that he should feel it to be his duty to propose the amendment, of which he enclosed a copy, and requesting him to obtain a quiet hearing for a few minutes, in order to avoid all confusion. The amendment was to the following effect:—

That this meeting, having had under consideration the apostolic letter of the Pope of Rome, claiming exclusive spiritual jurisdiction in these realms, and dividing the country into ecclesiastical districts, expresses its surprise and indignation at the arrogant pretensions involved in such a procedure: but at the same time it is no less strongly opposed to the assumption and exercise of similar claims and authority by any other hierarchy, from whatever quarter it may profess to derive authority.

This was in the Chairman's possession for nearly an hour, during which time both he and others on the platform (including Mr. Hollis) carefully read and re-read it. At length, the speeches of the mover and seconder being over, the Chairman said that "he had received a note from a gentleman named Miall, who wished to propose an amendment. A previous speaker (Mr. Weir) had said that he did not desire to attack the Establishment, but this amendment was of the very opposite character. It was for the meeting to say whether they wished to have it." The Chairman did not read the amendment to the meeting, who having thus received their cue from him, immediately hissed and shouted "No, no," though several cried "Hear him," and "Fair-play." Mr. Miall had stepped on to the platform, and not having uttered a word, was standing in front (which was boarded), quietly looking at the audience, when, in about two minutes from the time of his leaving his place in the meeting, and without the Chairman or any one else having requested him to sit down, a clergyman behind him seized the collar of his coat and swung him partially round, and immediately another clergyman, the Rev. Mr. Cole, clasped him by the arms or waist, and the two united, lifting him from his feet and hurling him headlong to the ground at the side of the platform! Mr. Miall being taken by surprise, and being, as those who have seen him know, not of a very powerful build, while his assailants were stalwart men, could offer no resistance, or in any way avert the force of the shock. The platform was about three feet from the ground, and he was standing two yards from the end, or pretty near the centre. Most fortunately a lady was sitting on the upper step to the platform, and Mr. Miall's body first coming in contact with her, and his head striking another lady still further off, happily without injuring either, he was saved from injury, but was so much shaken that the lady over whom he first fell, after picking him up, had to prevent his again falling. Incredible as it may appear, no one of the clergy on the platform, not even Mr. Hollis, came to Mr. Miall's assistance, or manifested any anxiety respecting him. Several persons in the

meeting indignantly exclaimed against the outrage, and one gentleman, a Churchman, was so shocked that he fainted away; but by far the greater part of the audience, and of those on the platform, appeared to regard it with stoical indifference, and three or four bullying Churchmen surrounded Mr. Miall and his friends, and violently threatened to have them turned out. One of the clergy, the Rev. Mr. Hazelgrave, did, during the confusion, express his sorrow at the event to those who were near him, but the Chairman neither said nor did anything, but during the noise called on the next speaker to move an address to the Queen. Mr. Miall, believing that his life would not be safe if he resumed his place on the platform, refrained from doing so, and the proceedings continued.

Mr. HOLLIS was the seconder of the resolution. He began by saying that he was there as a loyal subject, and apart from all religious considerations he objected to the assertion of authority in this country by a foreign temporal prince. He abhorred Popery, and was anxious to avow the feeling. He knew there was a difference of opinion among Nonconformists as to the mode in which they should make their protest; but he could go heartily with all that had been said that night in denouncing Popery. He had also a deep Christian sympathy with the Chairman in the noble sentiments contained in his pamphlet, and he was much gratified with the magnanimous letter of Lord John Russell. They were favoured in that parish with ministers and gentlemen who, while they loved their Church, loved religion more. He had a right to utter those sentiments, though he knew that there was a difference of opinion among Nonconformists, and a sensitiveness and jealousy as to all matters on which Government laid its hand. He exceedingly regretted the treatment received by a gentleman who wished to make some remarks, and was sure that the gentlemen who, in the heat of the moment, had been the occasion of it, regretted it also. Here the speaker was interrupted by loud cries of "Why don't they say so?" This brought up the

Rev. J. COLE, who said that, "as a Christian man, he was anxious to express his heartfelt regret at the mistake he had made in removing a gentleman from the platform, but he did it to prevent his putting an end to the proceedings of the meeting" [cries of "Oh!" and "What an apology."]

Mr. HOLLIS then resumed, and concluded by saying that, by reason of their principles as Nonconformists, they were prevented taking prompt steps on such occasions as these, and he thanked the clergy of the parish for convening the meeting. Immediately at the close of Mr. Hollis's speech, the Chairman, without putting the address to the meeting, hurriedly closed it by calling for "God save the Queen," and a "hip, hip, hurrah!" Groups of people remained for some minutes discussing the events of the evening, and Mr. Cole apologized to Mr. Miall personally, though in a very hurried and inadequate way. None of the other gentlemen on the platform took further notice of him.

On Saturday bills were posted through the parish, addressed to the "Protestant Dissenters of Islington," in which there are the following sentences:—

Beware of signing any address acknowledging "the supremacy of the Crown" in matters of religion, and upholding "the rights and privileges of the English Church."

The Queen has no more scriptural right to appoint bishops than the Pope, and the Church of England is as intolerant and arrogant, and is fast becoming as popish, as the Church of Rome.

The brutal and unprovoked attack on Mr. Miall at the "Meeting of the Protestant inhabitants of Islington" on Friday night proves that Churchmen hate free discussion as much as Romanists.

The circumstances of the case are then detailed, and the closing sentence is—

Alas! for the Church, when the Evangelical Churchmen can defend it only by foul play and physical force.

These bills were, in the course of Saturday and Monday, systematically torn down and defaced.

On Sunday, the address, which is quite in the alarmist strain, and makes the same references as the resolution at the meeting, was lying for signature at Mr. Hollis's chapel, and at the close of his sermon in the evening, that gentleman alluded to the occurrence of the previous evening, which he much regretted. He however thought that Mr. Miall had acted an unmanly, unchristian, and ungenerous part in interfering, and said that he was standing so near the edge of the platform, that a slight push was sufficient to throw him off—a statement which, as has been seen, is not in accordance with the fact. His own conduct in remaining passive, he defended on the ground of his delicate health, but that he had alluded to it when his turn came to speak. He also said that Mr. Wilson had asked him whether he thought Mr. Miall should be allowed to speak, and he had replied that he thought courtesy and Christian feeling would not be thrown away.

The Rev. HENRY ALLOX, at Union Chapel, preached what we have heard described as a thoroughly Anti-state-church sermon, and said that the address was one which he, as a Dissenter, could not conscientiously sign.

In the course of Monday, parties, among whom were ladies, were busily engaged in canvassing from house to house for signatures to the address, and these roundly asserted that the statement of the assault having been committed was false! In the course of the day, a curious incident occurred. A stationer was describing to a customer what had taken place, when a gentleman in the shop, who was writing a letter at the time, started

up and said that he was Mr. Cole, and that it was not true that violence was used, for that it was owing to the fact that the poor gentleman was blind that he had fallen off! We understand that this same gentleman, who thus privately denied what he had publicly apologized for, has already figured in a similar case.

On Monday night, a numerous meeting of the friends of religious liberty, residing in the parish, was convened by circular, and it was resolved, that for the protection of the public, both the offenders should be required to publish an ample apology or be prosecuted in a court of law. It was then felt that the hardihood with which the assault was being denied, and Mr. Cole's gross misrepresentations, required that this step should be taken. A public meeting to consider the duty of Nonconformists in relation to the Pope's Bull, was also decided upon, and a subscription entered into to defray the expenses which have already been, and will yet be, incurred.

The *Record*, the organ of the evangelical clergy, in a paragraph report, says that when "Mr. Edward Miall, of the *Nonconformist*, endeavoured to sow division in the meeting by moving an amendment, he was immediately put down by a strong expression of the sense of the meeting." In a leading article it is also stated that Mr. Miall "was eagerly put out of the room by the people," and the writer has the indecency thus to chuckle over the event—"Mr. Miall may assemble a large party of friends over tea and coffee at the London Tavern; but, as he found the next night, if he ventured into a public meeting of a large parish, he is very soon shown the door."

#### MEETING AT WHITECHAPEL.

Among the innumerable parish meetings, we select one distinguished by the presence and speech of a well-known Dissenting minister.

At a very crowded meeting in Whitechapel, the rector in the chair, the Rev. C. B. GRIEBEL, incumbent of St. Paul's Church for Seamen, in Dock-street, having moved:—

That being fully persuaded that Popery is a system of apostasy from God, defacing Christianity by idolatry and superstition, and the crimes consequent thereon, this meeting considers it the duty of all who value the blessing of Scriptural truth and Protestant liberty to co-operate in opposing, by all legitimate means, the present insolent aggression of an Italian bishop on the legally constituted authorities, and on the Christian faith and feelings of Protestant England,—

the Rev. CHARLES STOWELL, who was received with much applause, seconded the resolution. Standing on the term "legitimate," he said he should not consent to the adoption of any illegitimate means, even in resisting Popery. He thought it would be legitimate for the Queen to use constitutional means to protect the persons and rights of all Christians threatened by this new hierarchy, wherever they might be touched, and not to protect the persons and rights of all Christians merely, but all Englishmen. Popery had never rested upon the premises on which it had stood, nor would it rest, whatever concession might be made to it, until, as in the days of John, it received the crown of England, presented by the sovereign on his knees, and returned it to him again, as the Pope's vassal. That was the object of Rome, as it had ever been. Therefore it was the duty of all Protestants and all Englishmen to resist every attempted encroachment of the Papal power. If these twelve bishops were appointed, and obtained a recognised standing in this country, they would, in a few years hence, demand to be admitted to the House of Lords. They would have interests to uphold, and all the arguments pleaded for the admission of the English hierarchy to that House would be pleaded for the admission of the Popish hierarchy—and if they got there they would soon demand an Inquisition. What, then, would be the use of our schools, of our Bibles, of our ordinances, and of our boasted liberty, when at any moment a man might be dragged from his bed to a dungeon? [cheers.] To meet this monster, who was now seeking the enslavement and the destruction of humanity, they must go with clean hands. It was useless to call out against Puseyism and Tractarianism—they must examine their own conduct, and their own hearts, that nothing akin to Popery was in themselves; let them unite, and avoiding any party cry or party difference, strike the monster to his ruin.

#### PROVINCIAL MEETINGS.

Besides the different diocesan clergy meetings, with addresses to their bishops and responses thereto, mixed meetings of clergy and laity are being held in all the provincial cities and towns.

At Manchester, the Rev. Canon Stowell contended that the promulgation of the bull issued by the Pope was a direct infringement of the law of the land:—

The Act of the 9th and 10th of Victoria, c. 69, repealed certain acts passed in the reign of glorious Queen Bess to keep the Papacy in check; it also repealed an act of Elizabeth "against the bringing in and putting in execution of bulls, writings, instruments, and documents, and other superstitious things from the Bishop of Rome," so far only as the penalties therein mentioned, which were pains and punishments as for high treason (and, therefore, nothing less than death). But what did it leave enacted? Why, these were the words:—"But it is hereby declared, that nothing in this enactment contained shall authorize or render it lawful for any person or persons to import, bring in, or put in execution within this realm any such bulls, writings, or instruments; and that in all respects, save as to penalties and punishments, the law shall continue the same as though this enactment had not been made" [cheers]. Here was an act made in 1846 which distinctly declared it to be unlawful for any person or persons to bring in or enact any bull or document from the Pope of Rome; and, therefore, they (the meeting) had the law in their favour; and, God helping them, they would compel any

Administration to enforce the law of the land. And right glad should he be if, when his so-called "Emmence," Dr. Wiseman, landed in England, in his proud and arrogant assumption, he found a couple of policemen to walk him off [cheers and laughter].

The Rev. Hugh McNeile, at Liverpool, was equally desirous of magisterial interference, but not so hopeful;—"the Roman Catholics laughed at those who talked of bringing the strong arm of the law to bear upon them. They knew too well that 'our statute-book had been gradually denuded of those arch-Papal acts which would have enabled us to grapple with an evil like the present.'

#### FIFTH OF NOVEMBER DEMONSTRATIONS.

These have been unusually "grand" in most of the large towns, as well as in London—in Exeter and Brighton especially. In the former, forty teams of wood were brought into the Cathedral-yard, and piled for the bonfire in the roadway, about equidistant from Broadgate to the western entrance of the ancient edifice. Large placards upon the walls announced that "the induction of the Cardinal Archbishop of Westminster and his gang" would take place in the Cathedral-yard in the evening at nine o'clock. The discharge of rockets began at eight p.m., and at a quarter-past nine the grand procession marched out of the College, where it had been about an hour and a half in forming. It extended more than 150 yards, and was composed of above 200 persons in characteristic dresses.

The following ridiculous incident is also parading the round of newspapers:—After a sermon on Tuesday evening, on the gunpowder plot, at St. Saviour's, Southwark, the organ, as the people were leaving, commenced playing the air of the national anthem. The whole congregation suddenly commenced the words, and sang two verses with great enthusiasm. Mr. Curling, the preacher, then succeeded in procuring a pause, and remarked that as some expressions in the remaining verses were not quite befitting the sanctity of the edifice, they had better substitute the doxology. The organ then began to play the "Old Hundredth," and the people sang "Praise God from whom all blessings flow," with fervour and universality "that evinced their cordial concurrence in the suggestion of their pastor."

**RESTORATION OF THE PENAL LAWS.**—The *Morning Advertiser*, in its leading column, says, that so great and manifold have been the applications made to Lord John Russell, by all classes of her Majesty's subjects, to prevent the partitioning of England into Roman Catholic bishoprics, he has resolved on introducing a bill with that view, immediately on the re-assembling of Parliament. The same journal adds, that "one of the provisions of the bill will subject any party to pains and penalties who either verbally, or by writing, addresses by the title of archbishop or bishop any of the newly elected Romish hierarchy."

The gentlemen of the English bar are about to present an address to her Majesty on the subject of the recent Papal usurpation. Within twenty-four hours, the address has been signed by a great majority of the Queen's counsel and leaders of the profession; and several members of the Roman Catholic communion have expressed their approbation of its object, although declining to be a party to its form of expression.—*Morning Chronicle*.

**ARRIVAL OF CARDINAL WISEMAN IN LONDON.**—The newly-appointed Romish Archbishop of Westminster arrived in London from Ostend at half-past four this (Tuesday) morning, by the South-Eastern Railway, and proceeded to his residence in Golden-square. The Cardinal left Liege on Sunday, but so late as Thursday last he had no intention of quitting that town for some days. Having, however, been urged by pressing communications from several members of the Catholic nobility and others in England, he determined upon an immediate return. The Cardinal's arrival was kept so profound a secret, and was so little anticipated, that when he reached town the house that is being fitted up for him was still in possession of the workmen, and was not in a state for his reception. Pending the decorations of his newly-appointed residence, the Cardinal will reside at St. George's Chapel. We are informed that the Cardinal was extremely surprised by the publication of the Premier's letter to the Bishop of Durham, having a few days prior to its appearance addressed a private communication from Vienna to Lord J. Russell, and having received no intimation of his lordship's intended manifesto.—*Times*.

Expressions of opposite feeling, we observe, are not wanting:—

Mr. Ambrose Lisle Phillips, a Catholic gentleman, in a striking letter to Lord Shrewsbury, stigmatizes the endeavour to raise a no-Popery clamour, and contends that the Pope has simply abolished the office of Vicar Apostolic, and placed the English Catholic Church under the government of *ordinary Bishops*, contending that it is no more than was done by the Free Kirk Secession in Scotland when it set up Presbyteries in opposition to those of the Establishment. He further declares that the decree of the Pope having gone forth, it will be upheld by every faithful Catholic from the greatest to the least, though Protestant violence should convulse England to the centre. The Papal Bishop of Northampton has addressed his flock in language disclaiming intention to irritate Protestant feeling, or encroach on political rights. The *Cork Examiner*, a Catholic paper, calls the attention of its readers to "the disgusting exhibition of bigotry and brutality which was displayed in the streets of London on Tuesday last, for the edification of a city which is as truly infidel in heart as any community of Central Africa;" and exclaims, "If this be Christianity, if this be

according to the teaching of that Bible which English Protestants boast of reading, then the sooner such Christianity is at an end, and such teaching is terminated, the better for man's welfare in this world and in the next." Lord John Russell, it declares, "is a bigot—a rank bigot—an insane bigot."

The *Manchester Examiner*, *Gateshead Observer*, *Norfolk News*, and *Bristol Examiner*, are conspicuous in faithful adherence to their avowed principles amidst the general defection. The Rev. G. Conder, addresses a letter to the *Leeds Mercury*, enforcing on Dissenters their true policy at the present juncture; and the Rev. J. J. Brown, Baptist minister, to the *Reading Mercury*.

At Boston an amendment was moved, and Anti-state-church speeches delivered, on the motion for an address to the Queen, by the Revs. F. Matthews and S. Wilson. Several ministers of the metropolis have also, to our knowledge, addressed their congregations in the language of consistency and faithfulness.

#### IMPORTANT CASE UNDER THE TOLERATION ACT.

##### A WESLEYAN MINISTER PUT OUT OF COURT.

A case recently came on for hearing at Aylsham, Norfolk, which excited very considerable interest. The charge was preferred by the Rev. Charles Povah, Wesleyan minister, against Mr. John Palmer, an expelled Wesleyan local preacher, for having occupied the pulpit of a Wesleyan chapel at Cawston, and thereby, as was alleged, molested the prosecutor. Mr. B. T. Sharpe, of Norwich, appeared for Mr. Povah, and Mr. Tillett for the defendant. From the evidence of the prosecutor, it appeared that, on the afternoon of Sunday, the 22nd September, he attended at the Cawston Chapel to preach there, according to the preachers' plan. On entering the chapel, however, he found that Mr. Palmer was in the pulpit. He (Mr. Povah), nevertheless, ascended the pulpit and asked Mr. Palmer for the hymn-book, but as his request was refused, and as Mr. Povah could find no one person in the congregation who would lend him one, he gave out a hymn from memory. During the singing Mr. Palmer took the opportunity of announcing that a barn was prepared close at hand, and that he and those who wished to hear him would at once proceed thither, and thereupon the whole congregation, with the exception of five or six persons, left the chapel. It was contended on the part of the prosecution, that, by this interruption, Mr. Palmer had rendered himself liable to the penalties of a breach of the Toleration Act. Mr. Tillett cross-examined the witnesses at considerable length, and then submitted to the magistrates that no case had been made out to justify them in sending it to the sessions. He entered into a detailed consideration of the circumstances in which the Wesleyan body now stood, contending that the defendant was as fully a member of that body now as ever, inasmuch as his expulsion was illegal; that the chapel being vested in trustees, they had, in point of law, the whole control over the building, and could admit to the pulpit whomsoever they pleased; and if it were contended that the chapel was vested in trust for the exclusive use of the Wesleyan Conference trusts, he would remind them that a court of law took no cognisance of trusts, the only remedy for a breach of trust being in the Court of Chancery; that, so far as concerned the courts of law, a trustee was not amenable to them for any abuse of his power; and that, as Mr. Palmer occupied the pulpit with the consent of the majority of the trustees, neither the magistrates nor the Quarter Sessions could question Mr. Palmer's full authority so to do; and the only recourse for the Wesleyan Conference was to obtain an injunction from the Court of Chancery. He contended, also, that the case was one in which no favour should be shown to the prosecutor, for it was obvious that the great majority of the people did not wish to hear Mr. Povah, and, in these days, no man should be encouraged to obtrude his ministrations upon those who did not wish to have him, more particularly as the majority of the trustees, who must be presumed to be the most prominent and influential of the Wesleyans in the district, had requested Mr. Palmer to officiate on the occasion. It was a question, Mr. Tillett argued, of right, and Mr. Palmer and his friends had made no more interruption than was necessary to assert their right, and the Toleration Act was only designed to enable the magistrates to prevent and punish wilful breaches of the peace, but not to place the magistrates in the position of a Court of Chancery, to adjudicate on disputed questions exclusively cognisable by that court. Mr. Tillett took several technical objections to the form of the proceedings and the sufficiency of the evidence; and he concluded a long address by stating that this was the first case of the kind ever attempted, and he had no doubt the decision of the magistrates would be such that it would be the last. The room was then cleared, and the magistrates deliberated for a considerable time; after which the public were re-admitted, and the chairman announced the decision in the following words:—"We think that no molestation has been proved to justify us in sending this case to the sessions." The announcement was received by the people with considerable cheering.—*Norfolk News*.

MR. TOD was yesterday week elected a town councillor for the first municipal ward of the city of Edinburgh, and on Thursday, his constituents having paid the amount for which he was imprisoned, took him from the jail in a carriage, and conveyed him in triumph to the council-room, when he took his seat.

**MONUMENT TO THE REV. R. W. HAMILTON, D.D., LL.D.**—It is intended by the friends and admirers of the late Dr. Hamilton to erect a monument over his tomb, that shall express the esteem in which he was held by his fellow-townsmen. A subscription has already been raised, which approaches to the amount required; and men of various sects and parties have cheerfully joined in this method of testifying their warm regard for this eminent minister. Perhaps the tribute has been too long delayed; but we rejoice that it is now in a fair way of being executed; and we feel certain that great numbers only want the opportunity to join in the memorial to departed genius and goodness. That they may be able to do so, we may state, that the subscription list is in the hands of Mr. John Jackson, jun., of this town.—*Leeds Mercury*.

"**ALTON LOCKE.**"—The correspondents of the *Record*, who invariably hasten to cry down any symptom of free thought amongst the clergy, have brought the charge of infidelity against the Rev. C. Kingsley, author of "*Alton Locke*," and, by their hurtful insinuations, have induced him to resign his connexion with the Queen's College. Mr. Kingsley has thought it worth while to answer them. He firmly believes, he says, in the fall of man and the corruption of human nature. "Whosoever says that I overlook the 'necessity of being utterly and radically converted, and becoming as a little child,' in the strictest and fullest Evangelical sense, invariably states a falsehood; for it is a constant subject of my preaching. Whosoever says that I 'confound the ordinary operations of the Holy Spirit with the extraordinary ones worked by him on the hearts of true believers,' also states a falsehood; for I deeply feel and constantly preach the absolutely infinite difference between them."

**ON DIR.**—We are informed that Dr. Bunting and his party have applied to a legal gentleman who travels the Northern Circuit respecting the practicability of remodelling the laws of Methodism, and of framing a code *de novo* that should be final and binding: and, without ambiguity, be concise, and convenient for reference or appeal: and all so as not to invalidate or jeopardize the legal rights of the Conference. The learned Gentleman, we understand, advises them that it cannot be done without an Act of Parliament! We understand, further, that the heads of houses have had special meetings in Manchester, respecting the present state of affairs.—*Wesleyan Times*.

**CHURCH EXTENSION IN WALES.**—A numerously-attended meeting of the Welsh clergy and laity has been held at Bridgend, to aid in the formation of a society for providing an additional number of pastors, such society also to be enabled to make grants towards the increase of church accommodation, and towards providing school-rooms, which should be licensed for the celebration of Divine worship. The Bishop of Llandaff, who presided, dwelt on the necessity, in a mixed population like that of Wales, where the English and Welsh languages were both used, of providing spiritual teachers for both classes of the population. "He had no sympathy at all with those persons who wished to extirpate the native Welsh language, and no system under his management and control should in any way tend to the degradation of the native clergy." Alluding to the efforts made in the diocese by Dissenters, his lordship charitably said, that "although there were no doubt many conscientious Dissenters," he regarded Dissent on the whole as a very great evil. Referring next to the recent act of aggression made by the Church of Rome, he said they were aware that the bishopric of Merthyr Tydfil had been constituted, with an archbishopric and eleven other bishoprics. "Had he a voice which could reach the Dissenting part of the community, he would respectfully remind them that in the reign of James II., when we were nearly overwhelmed by the aggressive acts of the Church of Rome, the Dissenters of this country nobly rallied round the Church, and it was mainly owing to their united efforts that great danger was averted off." The society was started by the appointment of a committee, &c.

**APOSTOLICAL SUCCESSION.**—The Rev. Mr. Caruthers, of Liverpool, formerly missionary in the Crimea, related at a missionary meeting in Leeds, an amusing instance of the importance attached to apostolical succession among the Kalmuck Tartars:—When at Astracan, Mr. C. visited the church of the Kalmucks, and saw their high priest pour some dirty liquid out of a large bottle into a small phial, and solemnly drink it off. On inquiring why this was done, he was told that that bottle contained the ashes of the high priest's predecessor, and that it was the custom to burn the dead body of the deceased high priest, and then to mingle the ashes with water, a portion of which was drunk every morning by his successor, until the whole of the former pontiff had been received really and bodily into the system of the existing pontiff! This practice is worthy of the devout consideration of the Oxford divines, as it affords the truest realization of apostolic succession that we have ever heard of.—*Christian Treasury*.

**PHYSIC FOR MINDS DISEASED.**—For the first time at St. Luke's Hospital, a ball was given to a number of the patients, on St. Luke's-day last. Between sixty and seventy lunatics assembled at six o'clock, with a number of the officers and nurses, and dancing was kept up till nine, when all retired to their dormitories. The poor creatures enjoyed the entertainment greatly, and behaved with perfect propriety, though cases of very uncontrollable mania are sent to St. Luke's.

#### RELIGIOUS INTELLIGENCE.

##### KING EDWARD RAGGED AND INDUSTRIAL SCHOOLS.

Yesterday week the ceremony of laying the foundation stone of a new school for destitute children in the district of Spitalfields was gone through with the usual solemnities. The school is denominated "King Edward Ragged and Industrial Schools, and Eastern Juvenile Refuge." It is situated in Albert-street, Buxton-street, in the midst of a locality where it is most desirable the influence of such an institution should be extended. It is to be built in the Tudor style of architecture, and will, when finished, be a most appropriate building for the purposes it is intended to serve. On the occasion of laying the foundation-stone there was a large attendance of the supporters of such institutions, comprising many of the most influential ladies and gentlemen of the neighbourhood. At half-past two o'clock the chair was taken by Thomas Beauchamp Proctor, Esq., when the usual ceremony of laying the foundation stone of such a building commenced.

Mr. H. R. WILLIAMS, the indefatigable honorary secretary to the school, in the outset of the proceedings, read a report of what had been done hitherto by the instrumentality of the school, and what might be necessarily expected as possible to be effected by it. The report commenced by stating, that at the laying of the foundation-stone of a new building to be publicly dedicated to the purposes of education, the committee thought it necessary to give a brief outline of the proceedings in connexion with the school. The necessities of the large and important district in which the school is situated were so apparent, as not only to justify, but imperatively to demand, that some provision should be ready for a very large and not unimportant class of the young population, for whose benefit little or nothing had previously been attempted. In order to make up that deficiency, a few persons met together in that district; a room was taken, and a school commenced. It soon appeared that the scholars were by far too numerous to be accommodated in the small and confined space at first provided for them. Larger premises were accordingly sought for, and an old stable and piggery were secured, and so altered as to afford accommodation for more than 200 children, and was opened by the Right Hon. Lord Ashley in November, 1846. That school had continued to the present time, and so far as the facilities of the place itself were concerned, it had afforded proportionate good to the neighbourhood. The committee, however, felt it to be practicable to afford that measure of relief which the destitution and wants of the district absolutely required, and in doing so they were in a great measure successful, though not to the full extent they anticipated. The committee, notwithstanding the disadvantages they laboured under, were resolved at least to attempt to introduce a system of industrial training into the schools. This they did by the reception of a number of lads, who greatly benefited by the instruction; but owing to the increased applications for admission the committee found itself unable to meet the exigency. The committee were, therefore, obliged to give up that most important department of the school, industrial training, but they now hoped to resume it. The attendance at the schools alternated with the seasons. During the summer months it was found difficult to get together 150; but during the winter the attendance often exceeded 300 of the most-undisciplined and lawless characters that it was possible to find in that or any other locality. Seeing that the place was too confined, the supporters of the institution had ransacked the district in order to secure a better place, and they had now determined on securing a portion of that freehold ground in Albert-street, upon which the present premises were to be erected. These premises, which extended 85 feet in frontage by 110 feet in depth, had been purchased for the sum of £600. The building was to consist of three stories, each measuring 60 feet by 32 feet. The basement floor will consist of an infant school and bath-room with washhouse, kitchen, scullery and laundry for girls, which, with the systematic and judicious training the committee were anxious to bestow upon that class of their pupils, would, it was hoped, fit them for the domestic duties which would devolve upon them in after life. The school-rooms are to be 16 feet in height, and besides these it is intended to secure dormitory accommodation for forty wholly destitute children. The contract for the works about to be erected had been taken by Mr. William Hill, for the sum of £2,464, and adding to that the cost of the ground (£600), and various incidental expenses connected therewith, the whole amount would be £3,500. To meet that the committee had, but £1,387 1s. 10d., leaving more than £2,100 to be collected, and it was hoped that to make up this sum the public would generously come forward.

Mr. GEORGE SIMMONS then addressed the parties assembled on the importance of the occasion which had called them together. There had been times when they could not have met in that public manner for such a purpose, but now those times were happily changed, and they, therefore, ought to do their utmost to cause the present generation to benefit by those favourable circumstances.

The Rev. Dr. HEWLETT also addressed the company.

The Rev. W. TYLER then read an address to the chairman, which was, in effect, that the committee invited him, with no ordinary feelings of gratitude, to lay the foundation-stone of the present institution, which was to be called King Edward Ragged and Industrial Schools, and Eastern Juvenile Re-

fuge. The rev. gentleman concluded by presenting the chairman with a neatly-worked trowel, bearing the inscription—"Presented to Thomas Beauchamp Proctor, Esq., on his laying the foundation-stone of the King Edward Ragged and Industrial Schools, Mile-end New Town, November 8th, 1850, by a few friends, as a token of the esteem in which his services are held in promoting the establishment of that institution." The stone was then lowered in regular masonic form, there being enclosed in a cavity of it a glass bottle, containing the coins, weights, and measures of the present reign, the report of the committee, of which the foregoing is a summary, the names of the committee, and the other office-bearers.

The CHAIRMAN having pronounced the stone fixed, congratulated those assembled on the accomplishment of a work which would be of so great advantage to the neighbourhood. There could be no doubt that ragged schools had been the means of raising many of the lowest of their population to assume that position in society which an All-wise Providence intended they should occupy.

The SECRETARY having announced several subscriptions in behalf of the schools, a cordial vote of thanks was passed to that functionary (Mr. H. R. Williams) for his exertions in behalf of the institution, and another to the chairman, for the attention he had bestowed upon it. The proceedings then terminated.

**COVENTRY.**—On Tuesday, Oct. 29, 1850, recognition services were held in Cow-lane Chapel, Coventry, in connexion with the settlement of Mr. William Rosevear (a student of the Bristol College) as pastor of the Baptist Church worshipping in that place.

An early prayer-meeting was held at seven o'clock, to seek blessing on the engagements. At half-past ten a numerous congregation assembled, when the Rev. C. Wilson, of Helstone, Cornwall (Mr. Rosevear's early friend and instructor), read the scriptures, gave a short address, and prayed. The Rev. W. F. Gotch, M.A., classical tutor of the Bristol College, then delivered a very able address on the nature of the service they were met to engage in—vindicating it from the objections of the two opposite parties, who, on the one side, treat it with disesteem and neglect it altogether, and on the other endeavour to magnify it by a show of authority which finds no warrant either in the apostolic writings or in the practice of the churches which they founded. Mr. Rosevear then read a paper embodying a narrative of the steps by which he had been led to his adopted sphere of labour, and his views of Christian doctrine and practice. The Rev. F. Franklin, the aged former pastor of the church, then offered prayer, after which the Rev. T. S. Crisp, president of the Bristol College, addressed the newly-elected minister with affection and pathos. The Rev. J. Jerard, the now aged successor of the revered George Burder, concluded with prayer. In the evening the Rev. Isaac New, of Birmingham, preached.

**LUTON.**—The Rev. James Harcourt has accepted an unanimous invitation from the church assembling at the Baptist Chapel, Wellington-street, Luton, and will commence his labours amongst them in a few weeks, having left a devoted people and engaged for a much less salary than he was receiving at his late charge, considering Luton a more extended sphere of usefulness.—*From a Correspondent.*

**THE REV. ROBERT MACHEATH** having accepted the unanimous invitation of the Independent Church at Darlington, Durham, has resigned his official connexions with his late charge at Hope Chapel, Stretton. The church and friends of the place feeling desirous of expressing their united attachment and esteem, presented to their pastor, at a social tea meeting, a purse with twenty guineas. Interesting addresses were delivered on the occasion by the Revs. John Edwards, Hanley, S. B. Scholfield, Burslem, William Chambers, Newcastle, Samuel Jones, Langton, and Robert Macheath, late pastor of the church.

**NEW CONGREGATIONAL CHAPEL, CITY-ROAD.**—On Friday evening last, a social meeting of the members and friends of the above congregation was held in the schoolrooms of Barnsbury Chapel, for the purpose of receiving contributions in aid of the £1,000 agreed to be paid to the London Chapel Building Society, as the first instalment of the purchase-money. The chair was taken by John Pitman, Esq. The Rev. John Watson, of Hackney, and the Rev. J. C. Gallaway, were the only ministers present. The Chairman congratulated the assembly on the present position of affairs, and expressed the pleasure he felt in being again with friends, who had so well maintained their character for consistency, and he had no doubt they were fully prepared to redeem their pledge to the society, which had erected their beautiful and commodious place of worship. The Rev. J. C. Gallaway, after some business remarks, as Secretary of the Chapel Building Society, expressed his cordial feeling, and that of the Committee, with the proceedings in the City-road Chapel. The chapel itself he maintained to be chaste, appropriate, in character with the times, and an ornament to the neighbourhood; but he was still better pleased with the mode in which the work was carried on there, and the men who engaged in it. He stated that the Committee felt great anxiety respecting this their first effort, lest it should fail, but now all their anxiety was at an end. Mr. Rooke made a brief statement in respect to the re-organization of the Christian Instruction Society, Sunday-schools, and other Christian movements in connexion with the chapel, and stated, that within a short period about £100 have been raised for the Home Missions, and other societies, among its friends. A list of the contributions in hand was then read, amounting to the sum of £581 5s. 1d.; and a second list of payments made at the meeting, £192 13s., and with £60 pro-

mised, making a total sum of £783 18s. 1d., besides which there are about £100 to be added as the result of the opening services, &c., so that very little short of £1,000 remains to be contributed. This part of the business having been concluded, Mr. Thomson, on the part of the church, rose to present to Mr. Rooke, the senior deacon, an elegant time-piece, of the value of thirty-five guineas, which he did in a highly complimentary speech, and read the following as the inscription upon the clock:—"Presented to Thomas James Rooke, Esq., by the church assembling in the Congregational Chapel, City-road, as a tribute of Christian affection for the zeal and ability manifested by him in the maintenance of Congregational principles, under the peculiar circumstances which led to its withdrawal from Claremont Chapel, on the 3rd November, 1848, and final settlement in the above place of worship, November 8th, 1850." Mr. Rooke, in responding to the address delivered to him, passed briefly in review the various positions of trial and encouragement through which the church has passed, and thanked the meeting for this elegant expression of their Christian regard, which he accepted with much pleasure. Other addresses were delivered by the Rev. J. Watson, Messrs. Ford, Holt, and others, and the meeting concluded by a devotional exercise. Sermons were preached in behalf of the building fund, on Sabbath-day, by the Rev. Dr. Tidman and the Rev. Mr. Brown, late of Bolton. The next effort of the church is the erection of a building for Sabbath and Day-schools, which is estimated to cost about £1,000, and it has to pay off £2,000 more to the London Chapel Building Society within two years.

The Reformers held a private meeting at Liverpool on Friday, and resolved to invite a deputation from the Parliamentary Reform Association, for which purpose a requisition has been signed. Resolutions to radicalize the town were also adopted. Laurence Heyworth, Esq., M.P., occupied the chair.

**WHAT DEATH LEAVES BEHIND AS OUR INDESTRUCTIBLE POSSESSION.**—Our griefs of bereavement (which are the severest of all), our expostulations with death, too generally treat as utterly gone, treasures whose best portion is with us still; even proved to be present by the very tears that weep their absence. For wherein consists the value of parent, child, or friend? Is it in the use we may make of him, or in the love we feel for him? Is it in his form, his voice, his features,—or in the dear memories and delightful affections which these awaken in our minds? As a foreign land differs from our own, not in its soil, but in its recollections; as another house differs from our own, not by its materials, but by the spirit of its associated feelings, not as a substance, but as a sign,—so does a friend differ from a stranger, not in his person, but in his power over our hearts. He is nothing to us, but for the impression he leaves upon our souls, to present which is the mission whereto God has sent him, and the office for which we love him. Of all the ingredients that enter into that infinitely complex thing, a human life, of all the influences that radiate from it, and proclaim it there, none surely are so essential as the affections it kindles in others; and if beings around entertain of it a blessed and a noble conception, are filled by it with generous aspirations, and feel the thought of it to be as a fire from heaven, in this is its true and best existence; in this consists its real identity, distinguishing it by strongest marks from other minds. And all this death leaves behind, as our indestructible possession; from our mere eyes he takes the visible form of the objects of our love, for this is only borrowed; from our souls he cannot take the love itself to which that is subservient; for it is given us for ever. The very grief that wastes us testifies that, in his true worth, the companion we lament as lost is with us still; for is it not the idea of him that weeps in us; his image that supplies the tears? His best offices he will continue to us yet, if we are true to him; with serenest look, as through the windows of his soul, rebuking our disquiet, braising our faith, quickening our conscience, and cooling the fever-heats of life. Doubtless the thought of him is transmuted from gladness into sorrow. But will any true heart say that an affection is an evil because it is sad, and wish to shake it off, the moment it brings pain? Call it what you will, that is not love which itself is anxious to grow cold: the emotions of a faithful soul never entertain a suicidal purpose, and plan their own extinction: rather do they reproach their own insensibility, and passionately pray for a greater vitality. Whether, then, in anxiety or in peace, in joy or in regrets, let the spirit of affection stay; and if the spirit stay, the objects, though vanished, leave their best presence with us still. No; that only is truly lost which we have ceased to love. If there be a friend whom in our childhood or our youth we venerated for the wisdom of virtue and beauty of holiness, and whom now we regard with the aversion of corrupted tastes, or the coldness of callous hearts, he indeed is lost; if there be a companion whose hand was once locked in ours with the vows, seemingly so firm, of our enthusiastic years, and on whom now we look with a mind frozen by the worldliness or poisoned by the jealousies and rivalries of life, such a one is surely lost; but not the departed who left our world with benediction, and fell close-locked in our embrace: such a one though dead, yet speaketh; and others, though living, are silent to our hearts. Of the alienated the loss is absolute, an extinction of a part of our nature. But the sainted dead shall finish for us the blessed work which they began. They tarried with us, and nurtured a human love; they depart from us, and kindle a divine. Cease, then, our complaining hearts, and wait in patience the great gathering of souls!—James Martineau.

## POSTSCRIPT.

Wednesday, November 13, Two o'clock.

### FOREIGN INTELLIGENCE.

OPENING OF THE FRENCH CHAMBERS.  
Despatches from Paris, dated Tuesday evening,

state:—  
The President's message was read this day to the National Assembly by M. Baroche, Minister of the Interior, at half-past 3 o'clock. The parts of the message most applauded by the majority were the paragraphs relative to the restoration of Pius IX. to the Pontifical throne, the nomination of three new French Cardinals, the peaceful and moderate tone of foreign policy, the friendly feeling towards England, and, in particular, the moderate and disinterested manner in which the President alluded to the revision of the Constitution which he was bound by oath to respect. This last part was received with loud applause, which was continued long after the Minister ceased reading. The demeanour of the Opposition was as moderate as could be expected.

M. Dupin was re-elected President of the Assembly for the ensuing three months by a majority of 383 votes out of 574 voters. M. Matthieu de la Drome obtained 121; M. Michel de Bourges, 33; and 37 votes were scattered amongst the various candidates.

The result of the ballot for the election of the Vice-President and Secretaries will not be proclaimed till tomorrow.

The hoax practised by *La Presse*, in the publication of a document called "The Message of the President," has produced a very unpleasant effect along the railroad to Amiens and Arras. Several telegraphic despatches were received yesterday from the Prefects, inquiring as to its authenticity.—*Times*.

The *Presse*, notwithstanding it was seized the first day for the publication of this hoax, reprinted it the next.

### HOSTILE ENCOUNTER BETWEEN PRUSSIANS AND BAVARIANS.

Letters from Frankfort, of the 9th inst., state that the Prussian troops commenced hostilities before Fulda on the 8th. The following is a Prussian version of the affair:—

Cassel, Nov. 9th.—Letters have been received from Fulda, according to which the first shots have been fired on two points. The Bavarian cavalry advanced with sheathed sabres. The officer commanding the Prussian outposts demanded the meaning of this proceeding, and requested the troops to halt. The Bavarians replied by laughter. Two warnings were then given on the Prussian side; and as, notwithstanding, the Bavarians still advanced, and came within 300 paces of the opposite force, the Prussians fired. Several Bavarians fell; the remainder retired. These and other reports have been received with eager joy, since so deeply had the spirit of mistrust sunk into all minds, the people of Cassel believed that the Prussian cabinet had renounced all its former resolutions in favour of this state.

Other accounts state that the Prussians, by order from head quarters, have fallen back, and Fulda has been occupied with Federal troops. It was said at Hanau that both Bavarian and Prussian troops would evacuate the whole country, and the troops of the Electorate return; but this was considered unlikely.

**CARDINAL WISEMAN.**—The announcement in yesterday's paper of the sudden and unexpected arrival of Cardinal Wiseman in the metropolis occasioned considerable interest among Catholics and Protestants, and at an early hour a large number of respectfully attired persons, of both persuasions, assembled round St. George's Chapel, in the expectation of catching a glimpse of the newly-created Archbishop, and many, anticipating that he would officiate during the early morning service, entered the edifice; but they were doomed to disappointment, as the Cardinal not only did not attend the service, but had not arrived at his temporary residence up to the departure of those who were induced by curiosity to attend. Exactly at eleven o'clock, however, a private carriage, drawn by a pair of greys, was driven to the entrance of the clergyman's residence attached to St. George's Chapel, from which the Cardinal alighted, attended by his chaplain, who carried a small leather portmanteau and a large packet of letters. His Eminence, who appeared in excellent health, was enveloped in a large blue cloak, and had a superbly bound Roman missal in his hand.

**DREADFUL COAL-PIT EXPLOSION.—GREAT LOSS OF LIFE.**—SUNDERLAND, Nov. 11.—Intelligence has just reached this town of a terrible explosion at Houghton Pit, at Houghton-le-Spring, a few miles from here, by which, it is feared, upwards of 100 lives have been sacrificed. There were more than 150 workmen in the pit, and it is not known yet whether any of them have escaped the effects of the choke damp which follows the explosion. The Houghton Pit belongs to the Earl of Durham.

**CORN EXCHANGE, MARK-LANE, WEDNESDAY, NOV. 13.**  
The grain market remains in the same state as has been mentioned for a very long time past. The season being far advanced, and owing partly to stormy weather, the supplies from abroad have fallen off, as will be seen by the arrivals quoted at foot. This has, of course, induced holders to act with increased firmness, though it has not enabled them to obtain an advance, with the exception, perhaps, of fine oats, which, being very scarce, are held at, and paid with more money. The greatest part of this article is from Ireland, which country will, no doubt, continue to send more or less, according to circumstances. France and America seem also inclined to provide our market, and it will, in a great measure, depend on them how the future prices are to run.

In Liverpool there arrived from 5th to 11th inst. inclusive, 37,300 barrels of flour from the United States, and 5,000 from Canada. Supplies up to last night:—

Wheat—English, 1,210; foreign, 1,856 quarters. Barley—English, 1,470 quarters. Oats—English, 720; Irish, 2,950; foreign, 1,930 quarters. Flour—English, 1,170 sacks; foreign, 3,600 sacks.

From its extensive circulation—far exceeding most of the journals of a similar character published in London—the *Nonconformist* presents a very desirable medium for advertisements, especially those relating to Schools, Books, Articles of General Consumption, Situations, and Appeals for Philanthropic and Religious Objects. The terms are low:—

For Eight Lines and under ..... 5s. 0d.  
For every additional Two Lines ..... 0s. 6d.

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A Reduction is made on Advertisements repeatedly inserted. All Advertisements from the country must be accompanied with a Post-office Order, or by a reference for payment in London.

THE TERMS OF SUBSCRIPTION are 26s. per annum, 13s. for the half-year, and 6s. 6d. per quarter.

Subscriptions (payable in advance) are received at the Office, 4, Horse Shoe-court, Ludgate-hill.

Post-office Orders, &c., payable to Messrs. Miall and Cockshaw.

#### TO CORRESPONDENTS.

"Humilis," and "T. F." We are, of course, gratified by the expression of sentiments so accordant with our own, but cannot repeat them in the form of correspondence.

"A Draper's Assistant." Necessarily declined under present circumstances.

"R. P." The recipe in question is, unfortunately, irrecoverable from the waste basket.

"G. B." Shepherd and Jones, 98, Newgate-street.

"W. F." Our advice would be, read Adam Smith's "Wealth of Nations," or the statistics would be scarcely intelligible.

"A Looker-On." We are much obliged; but the matter is personally very distasteful.

Other correspondents next week.

The great pressure of ecclesiastical intelligence necessitates again the omission of the "History of the Half-Century."

## The Nonconformist.

LONDON: WEDNESDAY, NOV. 13, 1850.

#### SUMMARY.

THE break-up of the "reign of dulness" is as complete as it was sudden. The Papal rescript has acted upon the somnolence of public affairs like a cry of fire. The sight of a ghost in a lone country lane, a wasp in a pic-nic party, a bull in a china-shop, are a leach of similes from which any one may be chosen at taste to express the prevailing consternation. All the effects of those visitations are visible amongst us, from braggart courage to downright panic—stupid indifference, some people add, with a special reference to ourselves. "The pulpit drum ecclesiastic," is being beat with greater fury than at any time since Butler coined that hardworked but happy phrase. Its rumbling echoes might stir the bones of Sacheverell, and avenge the manes of Lord George Gordon. It is effective in Will-o'-the-wisp seduction as Ariel's tabor:—

"Then I beat my tabor,  
At which, like unbacked colts, they pricked their ears,  
Advanced their eyelids, lifted up their noses,  
As they smelt music; so I charmed their ears,  
That, calf-like, they my lowing followed.

\* \* \*  
At last, I left them  
I' the filthy mantled pool beyond your cell,  
There dancing up to the chin, that the foul lake  
O'erstunk their feet."

Parishes follow their priests—common councilmen swell with the dignity of conscious bulwarks of the throne and altar—every town has its meeting, and every diocese its addresses to Queen and Bishop. The common thoroughfares are infested with disgusting exhibitions of bigotry. Life-length figures of cardinals stare out from the walls, and hideous pictures of supposed scenes in the Inquisition are pasted on perambulating vans. Books and pamphlets that were mouldering in deserved decay on their publisher's shelves are paraded in advertisements, if their titles can be savoured with the anti-Papal furor. Paternoster-row accepts the alliance of Holywell-street, in dragging the holiest names into puffing prints. Large sums of money are subscribed even in the suburbs of London for bonfires and effigies. The *Western Times* disfigures one of its sides with a woodcut of the procession, in which 200 men were degraded enough to take part in the city of Exeter. Even a police magistrate, speaking at a "No Popery" meeting, deprecates, with significant softness, the idea of mobbing Dr. Wiseman in the streets of Westminster. Brawlers disturb the proceedings and insult the attendants at a fashionable Puseyite church. Our Roman Catholic fellow-subjects must loathe us as a nation suddenly taken back to savagery. One feels ready to put off the name of Protestant in shame at the outrages on religion and decency that are perpetrated in its name.

And Lord John Russell turns out to head the Church mob! His letter, which we give in its proper place, is the determined dive into apostasy of a man who has yet the impudence to recall at the moment his early reputation. He flourishes, with the worst possible taste, about what he did to emancipate the Roman Catholics from civil disabilities, and promises, almost in the next paragraph, to look up the penal laws against them.

He proceeds to employ language regarding the observances of their Church, which, coming from a Minister of the Crown, is an intolerable insult and a flagrant offence. There are eight millions or more within the United Kingdom, to whom the "sign of the cross" is a precious symbol, and "auricular confession" a blessed privilege—what right has he, standing beside the throne, and writing under the seal of the State, to designate these things "mummuries," and invoke upon them "scorn?"

But if we are indignant at this final act of recreancy in the once boasted champion of religious liberty, we are humiliated and distressed, though not dismayed, at the falling away in this hour of trial of some highly honoured as Nonconformists. There will be found elsewhere sentiments which, coming from the men who are reported to have uttered them, wound us to the very heart. It is not, we observe with pain, members of the class known as Conservative Dissenters that are conspicuous in this defection, but men eminent throughout Great Britain and America for strength of intellect and speech—men who have stricken the heaviest blows at prelatical intolerance and assumption. We have the fullest confidence in their sincerity—we admire their promptitude and freedom in the utterance of their present convictions; and gather from that the assurance that they will as frankly avow their error when results shall have revealed it to them.

Some reference will be looked for here to a scene in which we personally figured at the Islington meeting, and of which an ample account is given in another column. To the use we have made of it in a leading article, we have only to add an acknowledgment of the friendly interest it has evoked. We are naturally disinclined to fill our columns with communications on the subject, however sensible of the good feeling by which they are dictated. We addressed a letter on the subject to the *Daily News*, as the journal which contained the first account of the affair, of the morning papers, and most read by the Nonconformist public; but that letter has not yet appeared, nor has any notice of its reception been given.

We may be allowed to point, with somewhat of exultation, to the proceedings of the Anti-state-church Soirée, on Thursday last. As a commencement of a new series of operations by the Association, it was all that could be wished by its conductors—a gratifying evidence of attachment to its principles, and of confidence in them. The proposal of the Executive Committee to enlist the services of the press to a much greater extent than hitherto, was received with intelligent and decided approbation; and the deputations to the provinces were virtually authorized to declare that their metropolitan constituents are as enthusiastic and resolute as ever. As a demonstration against the industrious and too successful attempts of the Establishment party to engage Dissenters in its defence, and their own stultification, by the fear of Popish propagandism, the meeting was decided and fervent. The speakers were equal in thoroughness of sentiment and expression to the occasion, and the audience applauded the most heartily those sentences which protested most strongly against the spiritual supremacy of any human power.

When suspicion is aroused, "trifles light as air are confirmation strong as proofs of Holy Writ." Hence it is, that Mr. Richard Lalor Sheil's appointment as our diplomatic representative at an Italian Court, is seized upon and crowded over—or was, before the publication of Lord John's letter—as a fresh proof of complicity between the Whig Cabinet and the Vatican. Of the motives and character of the appointment we have another opinion. It is a fresh proof of a vice to which the Whigs are much more addicted than to conspiring with the Pope—that of providing for their favourites and servants at the public expense. Mr. Sheil is well known for his fervid Hibernian oratory, with one exhibition of which he usually dazzles the House and serves his masters in a session. His forensic services have been retained for some years past by the comfortable post of Master of the Mint—the duties of which he has confessed himself unable to discharge, or even to discover; and which is one of the sacrifices made by Ministers to the Economists. The place is given up, but its occupant is transferred from Tower Hill to Tuscany, where he may indulge his fancies or his indolence without even the peppercorn rent of an annual speech.

A single paragraph must suffice to describe the position of foreign affairs. The Changarnier quarrel has ended in a gunpowder plot. A too credulous official gave information to the General and the President of the National Assembly, that a conspiracy existed in the Bonapartist Society of the Sixth-December (the day of the President's election) to take their lives. The monstrous falsehood was exposed by Carlier, the Fouché of Napoleon the Less, and the aspiring functionary disgraced. The National Assembly met on Monday, but the President's speech had not come to hand up to the time we write. The oscillation of

the Berlin Cabinet between the dread of national dishonour and reluctance to fight, has occasioned the resignation of one Minister, and, it may be said, the death of another. Radowitz, whose voice has been for energetic resistance to Russian influence, resigned, when the King and Cabinet succumbed to the decisions of the Warsaw Conference; Count Brandenburg, the Prime Minister, died in a few days from the fever of these anxieties. Radowitz's policy is now in the ascendant—the landwehr is called out, the provinces and allies of Prussia respond with eagerness to the summons, and nearly half a million of men are probably by this time afoot. Austria demands the entire evacuation of the Hesse Cassel territory by Prussian troops, and in enforcement of the Frankfort inhibition, marches an army in the direction of the Duchies—whose forces, by the way, will be seriously weakened by the recall of Prussian officers and soldiers. Will Prussia now maintain the position she has taken up? Will she throw herself into the arms of German liberalism, and meet at once the crisis which has been foreseen from the treaty of Paris? What faith to put in the professions of her King, what encouragement he gives to the development of the Teutonic mind, may be seen from the sketch which we copy from the *Household Words*—contributed to that periodical, it is understood, by an eminent poet — of the life of Dr. Gottfried Kinkel.

#### SOWING DRAGONS' TEETH.

"Be advised,  
Heat not a furnace for your foe so hot  
That it may singe yourself. We may outrun,  
By violent swiftness, that we run at,  
And lose by over-running.—Henry VIII.

WHEN men have surrendered their judgment to the guidance of their fears their sense of danger is likely to be more effectively appealed to than their sense of duty. Hence we would pointedly ask those Dissenters and liberal politicians who are assisting to swell the war-cry of "No Popery!" if they have made their calculations as to the probable results of the policy to which they have committed themselves. Do they know that throughout the country there is rising a spirit of furious hate and of malignant intolerance, that, if unchecked, will display itself in excesses which all Christian men will deplore? Can they suppose that the angry passions which have been roused by the skilful appliances of clerical agitation will find no other vent than in mural inscriptions, pyrotechnic displays, and street masquerades? We have heard in private of individual expressions of feeling in relation to our Roman Catholic fellow-subjects, which we fervently hope does not animate the breasts of any large section of the community; but should events unhappily prove it to be otherwise, every man, minister and journalist, who, with whatever motive, is now assisting to raise the floodgates of religious animosity, must be prepared to take his share of the responsibility.

We recognise the fact that there exists among Dissenters a conscientious difference of opinion as to the ground they should occupy on the present occasion. Our own views have already been expressed. We have not, we confess, participated in the general alarm for the existence of Protestantism. Whatever real danger may threaten us, we have looked for from another quarter, and as our so-called Protestant Establishment had been found a ready instrument for the introduction of Romanism, it appeared a fitting time for directing public attention to the fact. When Churchmen were wincing under the arrogant pretensions of a rival hierarchy and the indignities heaped upon their own, it seemed to be an obvious duty to remind them that they were just having dealt out the very same measure which they have systematically meted to every Dissenting community in the land.

But there are others who cannot regard the event with equal composure. They look upon the step taken by the Pope as one of deep significance. The constitution, say they, is no longer safe, and the true faith is in jeopardy; and their concern on these grounds rises superior to any desire they may have to dis-establish the Church of England. Well, be it so. Granted that it becomes them to assume a defensive attitude, and what then? Cannot they hold fast to their Protestantism without buttressing State-churchism? Must they uphold the exercise of that royal authority in things spiritual which in cooler moments they advisedly deny? Is it only by moving at the beat of the State "drum ecclesiastic," by subscribing to sacerdotal dogmas, and yielding to pretensions they have been wont to denounce, that they can hope to defend the object of their solicitude? And is it obligatory on them to give even a seeming sanction to a display of rancorous feeling as disgraceful in itself as in its consequences it may be dreadful?

It is urged, that to avert a common danger there should be a union on the part of Churchmen and Dissenters on common ground. But is any such compact observed on the part of Churchmen? Not only do they abate nothing of their preten-

sions; they take advantage of the occasion to reiterate them with increased offensiveness. The supporters of the Establishment know how to avail themselves of a favourable position if we do not; and they are now adroitly turning the popular hostility to Romanism to good account by raising a rallying cry for the Church. Hence, in their resolutions and addresses at parish and other meetings, they coolly call upon Dissenters to stultify themselves, and violate their cherished principles, by an acknowledgment of the royal supremacy, and to vindicate the rights and privileges of the very Church which treats them with scorn; and should any one attempt to protest against so impudent a procedure, the hand of State-churchism is immediately at his throat, to deprive him of the power of utterance.

A recent occurrence at Islington, the particulars of which are given elsewhere, supplies a vivid illustration of the truth of these remarks. Let the reader mark well its characteristics, divesting them, as in our own minds we have endeavoured to do, of all that is merely personal.

It was a meeting to which the Protestants of the parish generally were invited, and was obviously intended to be claimed as a general demonstration. Yet the very first resolution was such as no Dissenter could consistently accept—and when it was sought to propose an amendment, the relevancy of which was not denied, and which was in accordance with the ostensible object of the meeting, the "evangelical" Chairman, evading his own duty as such, and without allowing the proposition to be read, instigated the audience to clamour down the would-be speaker. But this, however discreditable, was a peccadillo in comparison with what followed, for sibilations and hootings being considered too gentle a mode of annoyance, two stalwart clergymen—with a coolness and dexterity which would have done credit to a pugilist, but with a suddenness of which a pugilist would have been ashamed—violently flung the too-Protestant inhabitant headlong from the platform, among the audience beneath! Of course the Chairman was indignant, the audience shocked, and the two assailants expelled, or obliged to make a prompt and ample apology. In any assembly in which all manliness and sense of justice had not been overridden by the intolerance of Churchmanship, such would have been the case, but it was not so here. There were, indeed, many in the meeting whose disgust was loudly expressed, but the whole clerical staff on the platform looked on in passive acquiescence, without manifesting the slightest concern for life or limb; and even a Dissenting minister, in the spirit of the priest and Levite, moved neither a muscle nor lifted a voice to protect a fellow Dissenter from bodily injury, or to vindicate the public right which had been violated in his person! Talk of the intolerance of Rome! Why here is a spirit as truly Romish as that which animated the councils of the Inquisition, and more to be dreaded, because it is in our midst. And this, let us add, is but the natural development of legalized ecclesiasticism, subordinating all other sentiments to that of a zeal for spiritual domination.

The truth is, that not a few Dissenters are now doing homage to a power which at the first convenient season will be as ready to crush Dissent as it now is to trample upon Popery. In calling for a revival of penal laws against the Roman Catholics, or abetting others who are doing so, they are forging weapons, the keen edge of which they will be among the first to feel. If already Roman Catholic emancipation is looked back upon as a measure of doubtful propriety, how long will the Toleration Act remain unquestioned; and if men of mark among us are beginning to be "suspicious of carrying out the theory" which accords equal liberty to the Protestant and the Roman Catholic because of the political character of the religion of the latter, how will they be able readily to extricate themselves from the meshes of an argument based on the alleged democratic tendencies of Dissent. "The Romish Church," says Mr. Hinton, in his sermon on "The Romish Hierarchy in England,"\* "and all other churches are, as to this matter, in the same boat. The principle which brings freedom to them is the same which brings freedom to ourselves. The chains which are forged for Romanists to-day, may be forced on Dissenters tomorrow. If Nonconformists do not hold fast the principle of religious liberty in its fullest extent, they or their children will be likely to rue the day when they abandon it. If we should unhappily lend ourselves to legislation against the religious liberties of Romanists, we should deserve in the next session of Parliament to lose our own."

Let Dissenters look to it in time. They cannot say to the spirit of bigotry which is now being evoked, "Thus far shalt thou come, and no further." If, yielding to popular clamour, they now waver in their adherence to those great political

\* We have much pleasure in recommending this tractate for general perusal at the present time. It contains one or two statements which cannot, we think, be sustained, but it discusses the question calmly, and is written with great clearness and point.

truths to which they have hitherto clung through evil and through good report, the historic fame of Nonconformity will be tarnished, and its influence for good be fatally abridged. It is not for weather-beaten pilots to desert the stout ship at the first rush of a leak or the creaking of its storm-beaten timbers. The reactionary tide is already setting in with sufficient strength without any aid from panic-stricken Dissent. The ground-swell will be felt long after the tempest of popular passion has subsided; and those avowed friends of liberty who now join in hallooing on the Minister of the day to the adoption of repressive measures, will, sooner or later, find to their cost that they have been sowing dragons' teeth, which have sprung up armed men.

#### A FEW WORDS FOR A GOOD OLD CAUSE.

ONE of the hundred tongues of Rumour has recently revived the story which is always started about this period of the political year, that Ministers have in serious contemplation a comprehensive scheme of Parliamentary reform. The story might have gone on circulating through the remainder of the recess, obliquely sanctioned by the significant nods of subordinate officials, and even have survived the ambiguities of the royal speech, had not a cheap defiance of "Papal aggression" offered such an influx of "political capital" as to put meaner methods of raising the wind beneath notice. The National Reform Association, we are glad to observe, is steadfastly prosecuting its labours, regardless alike of diversions and discouragements; and although public demonstrations could hardly be effective in the midst of the present excitement, its subsidence will reveal an augmented and organized national feeling in favour of an enlarged and purified representation.

It is one of the advantages which truth possesses over error, that whereas the latter lives upon partial perceptions and temporary conditions, the former draws support from every department of human nature, and is reflected in every form into which human affairs may happen to be cast. The right of all men to the suffrage, for instance, is a principle that finds arguments in its behalf in whatever crisis may supervene, and even wrests them from the hands of hostile appearances. Lay it down as a proposition, that all men have equally a right to political self-government, and you are met with considerations dependent for their force upon transient circumstances—not by a counter-principle, which even claims, like that, to be immutably and universally true. If the unenfranchised are illiterate and laborious, their ignorance and poverty are alleged against their enfranchisement—from which you extract the reply, that the consciousness of liberty is the best element of self-instruction, and the hardship of the general lot a presumptive evidence of bad government. Are they a contented and physically well-to-do people, you are bidden not to disturb their contentment—while to you that very condition of animal satisfaction is a reason for attempting at least to inspire them with nobler thoughts by conferring on them new powers. In the period of excitement, nothing can be conceded to clamour—in a time of profound tranquillity, nothing can be wanting but to let well alone: only he in whose mind is regnant the conviction that everlasting social rights must not be withheld by man from man, will lift up his voice alike in the tumult that deafens and in the dead calm that oppresses him, to plead for their remembrance and concession.

Take one illustration of these remarks. A few years ago, an alarm was got up of probable invasion by the French, and there was talk in high quarters of enrolling the people well nigh *en masse*. The cry ran along the ranks of the unenfranchised, "No vote, no musket!" and the project was abandoned—the reasonableness of the demand was too obvious to be debated. Another panic has been got up, even more silly and wicked, since it is started in the name of religion—that of Papal aggression; and the Premier casts himself with confident reliance "on the people of England," five-sixths of whom are unenfranchised, to maintain the Protestant faith as a primary national characteristic. It is to "the great mass" of that nation he looks for a display of reverence towards "the glorious principles and the immortal martyrs" of the Reformation, and of "contempt for the mummeries" of Roman Catholicism. He represents the contest between Protestantism and Popery as between intelligent religiousness and ignorant superstition—and invokes with fearless assurance, the "people" and the "mass" on behalf of the former—yet from these, with their assumed capability of judging a question of the highest moment, their assumed appreciation of the greatest blessings, he withholds the power of pronouncing an opinion on the infinitely inferior matters which belong to civil government!

Another illustration is supplied by the urgent appeals addressed to the working classes of this country to display, in the great Industrial Exhibition, the productions of their labour, ingenuity, and

skill. It is avowed that our superiority as a nation in mechanical contrivance and manufacturing industry can only be evinced by the hearty resolution of those who actually construct our engines and conduct their operations. Every artisan is therefore invited to sharpen his wits for the occasion, and to ply brain and fingers as for the honour of his country. Well and good! But are we not treated—they might retort—as politically unintelligent masses of labour power? taxed up to what we can be made to yield, and not as we consent? driven from the polling-booth as incapable of judging between rival candidates for the honour of fleecing us? Mind is one in essence, though manifold in manifestation—and the intelligence which can put together a watch, or drive a steam-engine, or embroider with the shuttle, is quite adequate to understand the principles of political economy, and the arguments for and against a Church Establishment. No man, surely, can be competent to represent himself by the piece of handiwork he may deposit in an industrial exposition, that is not entitled to be represented by a man of his own choice in the national legislative council.

**THE LORD MAYOR'S SHOW.**—The principal city thoroughfares, from the Mansion-house to Temple-bar, were crowded on Saturday with an immense concourse of persons, while the windows and even roofs of on-looking houses were occupied by more fortunate parties, anxious to view the annual show, to which additional interest was imparted this year by the substitution of the symbols of peace, commerce, agriculture, &c., for the old men in armour. The pageant was got up by Mr. Batty, the famous equestrian, and included a camel, elephant, and several deer, which, with the horses, were universally admired; but the females representing Britannia, Peace, and Happiness, the painted Arabs, &c., provoked criticisms from the spectators, rather more free than welcome. In the evening, Lord John Russell, the Lord Chancellor, Lord Palmerston, and other distinguished persons, banqueted at the Guildhall, and took care to improve, by professions of Protestantism and loyalty, the middle-class popularity which the Premier's letter procured for them.

**ENTERTAINMENT AT THE MANSION-HOUSE.**—The Directors of the London and North-Western, the South-Eastern, the Midland, and the York and North-Midland Railway Companies, and the principal officers of the different companies, have been entertained at the Egyptian Hall, by the late Lord Mayor. The American minister, Mr. C. Lawrence, and Mr. Paxton, were also present. The former became positively rhetorical on the subject of railways:—"It has been said, and truly said, that he who causes two blades of grass to grow where but one grew before is a public benefactor. I hold that those who have made travelling so cheap that the poorest creature on earth can no longer afford to walk—I hold that these have been great benefactors to their country [loud cheers]. And when I look upon my own country, which stretches from the tropics to the frozen ocean, and see a steam communication, either by railway or steamboat from one end to the other—when I see that magnificent country, if not literally threaded, yet likely to be covered with railways—when I see those great highways, by which thought is carried at the rate of 200,000 or 300,000 miles in thirty or forty minutes—I am amazed and delighted to see the extent of the power of the mind and intellect of man" [cheers]. Mr. Paxton, whose name was associated with the Industrial Exhibition, said that he knew that the building was considered a great novelty, but it was no experiment, for it did not possess a single feature that had not been carried out by himself, at Chatsworth and other places. He felt perfectly satisfied as to the result. He believed that the Exhibition would tend more to the benefit of mankind than any other circumstance that has yet occurred in the history of this country, "or, perhaps, in the history of the world."

**THE GLEN TILT AFFRAY.**—In consequence of the Duke of Atholl's letter in the *Times*, the two Cantabs have thrown off their *incognito*, and replied to the Duke in *propria persona*. They say:—

Had his Grace described the affair from his own impressions, and not from the picture in *Punch*,—he would have remembered that, so far from "putting glasses to our eyes, and making some very impudent remarks," upon passing the enclosure in which the Duke was standing, we had no glasses at all, but went by without uttering a word, or even throwing more than a glance at the party. The "attack of words" was, as we before said, entirely on the part of his Grace. We were satisfied with replying to his oaths by an assertion of our right of way; and to his blasphemous language, by declaring our intention to proceed. Yet this was the "mild manner" in which his Grace "thought proper to notice our impudent remarks," both on account of "his position" and "in justice to his visitors," his "few friends, chiefly ladies," being, in fact, the Duchess, the young Marquis, and one other lady. Blows there were none. The only act of violence committed was by the Duke seizing one of us by the collar, and vainly endeavouring to force his antagonist backward. Thus, besides the "ridiculous position" in which the Duke complains of being placed, he must now stand branded in the eyes of the public with a far more serious charge.

We have the honour to be, Sir, your obedient servants,  
Trinity College, Cambridge,  
Nov. 4. J. R. BLAKISTON,  
A. B. SUTER.

The letter of the Duke of Atholl, which called forth the response of the Cantabs, is asserted to be a hoax. His Grace denies the authorship of it; but some people insinuate suspicion,

## FOREIGN AND COLONIAL NEWS.

## FRANCE.

In the same sitting of the Committee of Permanence, on the 30th ult., in which the dismissal of General Neumayer was discussed, much agitation was produced by the report of the Committee's Commissary of Police, giving an account of a secret sitting held late on the preceding night, by the Bonapartist society of the Dix-Decembre, in which a proposition had been made to get rid of the chiefs of the Parliamentary majority. A member stated, that twenty-six of the Dix-Decembre were present at the sitting in question, that it was determined to assassinate MM. Changarnier and Dupin, and that twenty-four blank tickets, and two marked C and D, were drawn from a hat. The person who drew C declared energetically that he was ready to perpetrate the act required by the meeting. The drawer of D was silent. The Chairman declared, that the period for putting the design into execution should be fixed at a future sitting. So much impression was made on the minds of the committee by these strange revelations, that they appointed three members, MM. Baze, Leon Faucher, and Monnet, to visit the Minister of the Interior, and state to him the surprise of the committee, that no notice had been given by the authorities to MM. Changarnier and Dupin of the plots against their lives, and that no measure had been yet taken for closing this dangerous club. In consequence of these representations, a decree dissolving the society was signed by the President. The highest police authority, M. Carlier, pronounced the plot to be a complete hoax, which was only believed by the Committee's Commissary—a functionary independent of the Government, paid by the city, and responsible to the President of the National Assembly—in his anxiety to display his zeal. The dissolution of the society, however, marks another step in the policy of concession and conciliation adopted by the Elysée. The humble demeanour recently put on is interpreted by some as the symptom of an empty purse, which would stand small chance of being filled by a system of irritation and menace. In any case such a behaviour is politic in the absence of all preparation for plunging into a decided war with the legislative and their military champion. In proportion as the summer of 1851 advances, the widening breach between the Moderates and the Democrats, which must necessarily grow out of the systematic abstention of the latter from all elections regulated by the law of May 31, will inspire the former with deeper alarm; and, when the crisis of 1852 arrives, and the conflict appears inevitable, the Moderates will be glad once more to invoke a popular name, like that of Louis Napoleon, to rally the country to their banner. They cannot afford to lose him. Hence a passive policy on the part of the President has its advantages.

The National Assembly resumed its sittings on Monday; over five hundred representatives were present. The proceedings were merely of a formal nature. A considerable crowd thronged the Place de la Concord, the bridge, and the quay, but the greatest order was observed, and no cries were uttered. Strong detachments of infantry, cavalry, and police, kept the passage clear, and preserved order. The director of the *Press* is to be prosecuted for publishing a document which it gave as the message of the President, but which is nothing more than a collection of extracts from some of the works of Prince Louis Napoleon.

## GERMANY.

## PREPARATIONS FOR IMMEDIATE WAR.

The news of the decision of the Warsaw Conference, as soon as it arrived in Berlin, produced a Ministerial crisis. M. Radowitz and the Ministers Ladenberg and Von der Heydt were for holding fast to Prussian professions; and the Prince of Prussia, with the King, are said to have ranged on this side with the earnestness of men who saw the national honour at stake. M. Radowitz proposed the extreme measure of mobilizing the entire military force of the monarchy—a last military resource, which would have cost from fifteen to twenty millions of dollars at one swoop. The staggering nature of this proposal seems to have given force to the peace party in the Cabinet; which, under Manteuffel, was already in a majority before Count Brandenburg's return from Warsaw. At the same moment with the latter Minister's arrival in Berlin, the Cabinet received despatches from the Czar, couched in persuasive and conciliatory terms, and suggesting in the Hesse Cassel affair, a compromise for Prussian honour. Bavaria and Austria must be allowed to enter and restore order; whether they entered on behalf of the Diet or not, Prussia could not deny their right to interfere at the request of their ally the Elector: at the same time, Prussia might occupy and retain military roads which are a link in the military system which guards her disjointed empire. The influence of Count Brandenburg enabled the peace party to rule the Cabinet decision. M. Radowitz and his supporters, Ladenberg and Von der Heydt, resigned. The King, unwillingly, it is said, accepted the resignation of M. Radowitz, on the 3rd instant; that of Ladenberg he would not accept; his determination respecting Von der Heydt, the Finance Minister, is not known.

An interruption was given to these proceedings by the melancholy death of Count Brandenburg on the 6th inst. The deceased nobleman returned from Warsaw apparently in the best health, but the mental agitation caused by his mission brought on a violent attack of nervous fever, accompanied by rheumatism. Count Brandenburg was born on the 24th of Jan., 1792, and was therefore in his fifty-ninth year. His

father was Frederick William II. of Prussia, and his mother the Countess Sophia Juliana Donhoff. He was not a man of statesmanlike abilities, but his courageous disposition, his unwavering honesty, and devoted affection to the throne, made him a true and efficient servant of his country. His death is a serious loss to the King, who is said to be deeply afflicted by it, and in the crisis in which Prussia is at present, the absence of his clearness of vision and cool determined energy will be most severely felt.

The answer of Prince Schwarzenberg to the last despatch of the Prussian ministry on the German question, in which Prussia offers to withdraw her troops from Hesse Cassel, with the exception of the military roads, to acknowledge the right of the governments assembled at Frankfort to intervene in the Electorate and Schleswig Holstein, and accede to the conditions attached by Austria to her acceptance of the free conferences—the answer to this despatch was telegraphed on the 6th to the Prussian minister there. Prince Schwarzenberg demands that the Electorate shall be entirely evacuated by the Prussians, and threatens military measures unless this demand be complied with. The cabinet was immediately summoned, and resolved, in answer to this threat, with the sanction of the King, to mobilize the whole Prussian army and the Landwehr of the first class. The next day, the exchange was in a panic, in consequence; hundreds of persons desired to sell stock, public and railway, but the prices fell so inordinately that not a single transaction took place—*in some cases the fall was as much as 14 or 15 per cent.* But the public received the intelligence, which was announced officially by the *Deutsche Reform*, with absolute rejoicing. The summoning of the Landwehr of the first class, a body of 140,000 men (infantry), with 20,000 men (cavalry), and 928 pieces of artillery, and of part of the Landwehr of the second class, 400 men of each battalion, but not the cavalry, are military measures taken only when war is no longer inevitable, and when the most energetic proceedings are necessary to prevent its commencing unfavourably. The standing army of Prussia, with the Landwehr of the first class, and the portion of the second class which has been summoned, will amount to four hundred thousand men, with upwards of 2,000 pieces of cannon. A tolerably respectable force with which to take the field, and hold it, if the financial means be provided. Already a voluntary loan is suggested by several patriotic individuals to supply the government with the necessary funds. Some such measure will be necessary: for, of the eighteen millions voted in February last not much remains.

The next step in this momentous affair must either be the withdrawal of the Bavarians, and the proposal of fresh terms to Prussia by Austria as the mouthpiece of the Bundestag, or an order from the latter to its troops to attack the Prussians, and drive them out of the Electorate. While awaiting one or other of these steps, the approximation of the armies to each other—the outposts of each are separated only by a distance of 2,000 yards—the hotheadedness of a single officer, or the stupidity of a single private, may produce the most disastrous consequences.

The Austrian Cabinet has issued a manifesto, charging on that of Prussia the rupture of "peace, that great necessity of the time." The Grand Duke of Hesse and the Duke of Nassau have declared for Austria; Brunswick, Hanover, and Württemberg, are the allies of Prussia. Great and joyful activity are displayed throughout all its provinces in arming against the Austrians.

The unexpected report of the mobilization of the whole Prussian army and landwehr produced a greater panic on the Frankfort bourse than has been known since the March revolution. Austrian paper fell 5 and 6 per cent. below their yesterday's prices, and even then found no purchasers.

## DENMARK AND THE DUCHIES.

A decree has been addressed by the Frankfort Bundestag to the Staathalterchaft at Kiel, in which it calls upon that body to desist from all further hostilities, to reduce the numbers of the army to one-third, and to withdraw it south of the river Eider. The Emperor Nicholas, it is said, made the issue of this note a condition of his support to the Frankfort Club; it is therefore tantamount to a Russian note. The Stadholders of course declined to obey the request which the note contained, since they know no such authority as the Frankfort Club. A resolution like this is easier to be taken in a case like that of the Duchies than in any other: they actually are at war with Denmark; they may beat the Danes as soon as the weather permits to make any operations; they may look to the threats of foreign intervention with comparative indifference, until the ice ceases to block up the Russian ports; they do not believe in a German armed intervention; and if things should come to such extremity, they prefer being disarmed by German troops to surrendering unconditionally to the Danes. They require that they shall not be called upon to submit to terms, which could only be advantageous to a party completely subdued, and without the slightest hope of a change of fortune. The army of the Duchies is more numerous than it was at the battle of Idstedt, is as anxious as ever to meet the Danes in the field, and the financial position of the Government is such that the war can be carried on for some months longer without any great exertions. That being the case, and a time of year being at the door at which operations can be undertaken with prospects of success against the Danish position, it is certainly not fair play to deprive the Duchies of all the advantages which their unbounded perseverance and their unheard of sacrifices still

leave to them. The policy of Denmark has, throughout this struggle, been to make war in summer and peace in winter. The advantages of this policy are obvious. From the nature of the ground the winter is on all occasions, and more particularly so on the present, most advantageous to the Schleswig-Holsteiners. It also deprives the Danes of all support from abroad, and cuts off their connexion with the seat of government and their supplies.

Telegraphic despatches from Berlin, of November 8th, announce that the Austrians have marched into Coburg on their way to Holstein.

## ITALY.

ROMAN STATES.—The principal subject of interest at present in Rome, and, indeed, throughout the whole state, is the new imposition of taxes upon the various branches of industry and commerce by which the majority of citizens gain their livelihood. The general feeling is that the rules of proportional equity have been terribly transgressed in the formation of the graduated scale, and a universal burst of ill-humour pervades the middling and lower classes, many of whom now abandon their lingering allegiance to the Government, and swell the ranks of political adversaries.

## SPAIN.

OPENING OF THE SPANISH CORTES.—The Queen of Spain opened the Cortes in person on the 31st ult. Her Majesty went in grand procession to the palace to the Congress, and was accompanied by the King. Troops lined the streets, salutes of cannon were fired, and large crowds were everywhere assembled. On the line of march there were enthusiastic cries by the people of "Viva la Reina!" On arriving at the palace their Majesties were received by deputations of the two Chambers, and, on proceeding to the throne, were greeted with loud acclamations by the senators and deputies. The royal speech notified the success of the expedition to Rome, the establishment of diplomatic relations with Great Britain, and the repulse of an attack on Cuba. It also promised, once more, the "definitive settlement of the public debt."

## AMERICA.

The excitement with regard to the Fugitive Slave Law still continues strong in the Northern States. It has been denounced in the severest terms by several religious bodies, and the citizens have been recommended, on principles of conscience, not to comply with its provisions. Every attempt to put the law in execution has been met with general expressions of public indignation. In Boston, the opponents of the law have organized a large and active Committee of Vigilance, for the purpose of extending protection to the fugitive, and throwing every obstacle in the way of executing the law. Several civil officers have refused to aid the marshal in making arrests. Still, a number of fugitives, in dread of being captured, have fled to Canada.

Later intelligence from Washington, by electric telegraph, announces that the President of the American Republic has issued an official notice that he has come to the determination of calling out the military of the republic to enforce the provisions of the Fugitive Slave Bill. It was generally considered that this would aggravate matters instead of conciliating.

An American paper gives the following sad scene as taking place on one of the boats on the Erie Canal:—

A man, woman, and child were on board the boat, endeavouring to escape to Canada. The crew of the boat in which they were learned that they were fugitives, immediately devised a plan to trouble and terrify them, probably thereby finding amusement. On Monday night some of the human fiends, in prosecution of their plans, went to the berth of the man Harris, and, awaking him, informed him that his master was on board the boat, and that they would surrender him and family into his hands. Harris drew a dirk, with which he was armed for self-defence, drove the scoundrels on deck, and by his decisive manner and actions kept them at bay until morning. In the morning he was informed that his master had left the boat, and gone on to Syracuse, but would there meet him on the arrival of the boat. On Tuesday evening, about five o'clock, the boat came to a stopping-place at the first Lodi Lock, about a mile east of this city. As is often the case, a number of persons went aboard the boat. Harris supposed they came to take him, being so informed by some of the crew. In his desperation he seized his razor, and, drawing it forcibly across his throat, jumped into the canal. His wife, with their child in her arms, leaped after him; all determined to die rather than again come under the slaveholder's power. Efforts were then made to rescue the drowning family. Harris and his wife were got out, but the child was drowned.

Accounts from Panama allude to an abortive attempt at revolution, the chief object of which was to separate the Isthmus from the Republic of New Grenada, and to form an independent republic under the name of New Columbia. The contemplated movement was a failure. The principal movers in the affair were a Dr. Theller, formerly a Canadian rebel, General Espinoza, and some American, French, and Italian residents. An attempt was made to purchase arms and ammunition from a British ship, the "John Brewer," but the captain refused to sell any of the *materiel* of war, excepting in a legitimate way, through his consignees.

## FOREIGN MISCELLANY.

The Captain Pasha's Ship of one hundred guns and seven hundred men, blew up at the Golden Horn, Constantinople, on October the 23rd. All perished with the exception of ten men, and these badly wounded.

A PRESIDENTIAL FAUX PAS: "AH, PAULINE!"—One Foreign Minister, who lives at Paris, and who

heartily desires to preserve between France and his own country the *intense cordiale* so much spoken of, plays at blindman's buff with the President and a few most select friends. One day the Ambassador arrived when the game was at its height. He found the Presidential head hidden in the lap of a lady, while his right hand lay upon his back. Softly and on tip-toe the Ambassador approached the interesting group, and, with all possible grace, tapped the extended hand. The Prince, giggling with delight, exclaimed, "Ah, Pauline, I know you!" The nickname of Pauline has adhered to the ambassador (Lord Normanby) ever since.—*Princess Belgisioso's Correspondence in the New York Tribune.*

The city of Barcelona, in Spain, possesses a peculiar pawnbroking establishment, where loans are made without interest to necessitous persons on the deposit of any articles. Two-thirds of the value of the deposit are at once advanced, and the loans are made for six months and a day; but if, at the expiration of that period, the depositor should declare himself unable to redeem it, another period of six months is allowed. At the end of the second six months the pledges are sold; but if they yield more than the amount advanced, the difference is given to the original owner. The Marquis de Llio is president of this charitable establishment; and he has just addressed a letter to the clergy of the diocese, praying them to make its advantages known. It bears the name of the Pawnbroking Establishment of our Lady of Hope. In the year 1849, 5666 persons availed themselves of its generosity.—*Galigrani's Messenger.*

The Piedmontese journals publish the report made to the Federal Council of Berne, by the English engineers, Messrs. Stevenson, Maclean, and Stillman, on the subject of the grand railway between Piedmont and Switzerland. In the course of the works they propose to turn to account the lakes of Geneva and Constance.

The Emperor of Russia proposes, it is said, to have a tunnel bored under the Neva, similar to that executed by Mr. Brunel under the Thames. M. Alaric Falconet, a celebrated French engineer, has been applied to, to furnish plans for this undertaking.

The Emperor of Russia has resolved to have copies, in default of the originals, of all the great paintings of the old masters of all schools; and he is at present causing to be copied in Venice, two great works of Titian—"The Assumption" and "The Martyrdom of St. Stephen." His Majesty pays liberally—as much as £800 or £1,000 per copy. For sixteen portraits or sketches of Titian he gave not less than £20,000.

A steam-boat company has been established at St. Petersburg, for the navigation of the Volga, the Kama, and their branches—an undertaking of the highest importance to the internal commerce of the country. The operations for the company may commence next spring.

The father of M. Drouyn de Lhuys, the French Ambassador in London, who died lately at Melun, in his 78th year, from an attack of apoplexy, had been Receiver-General of the department of the Seine-Marne, and Mayor of Melun, and has, it is said, left a fortune of at least fifteen millions of francs.

The French Government is at present making experiments for the purpose of establishing electric telegraphs on the railways between Metz and Nancy, Sarreburg and Strasburg, Paris and Chartres, Nantes and Angers, Creil and St. Quentin, Avignon and Marseilles, Tours and Poitiers, Montreuil and Troyes. It would appear from this circumstance that a great development is to be speedily given to the above mode of communication.

Upwards of thirty Arabian horses, purchased for the Queen of Spain, in Africa, have been landed at Marseilles, whence they have started for Madrid. Each horse, on reaching the Spanish capital, will have cost, it is asserted, about 25,000£.

A duel took place in the wood of Meudon, on Wednesday, between M. Charles Hugo, son of the poet, and M. Viennot, of the *Corsaire*. The parties fought with swords, and the former, being wounded in the knee, was removed from the ground.

A singular discovery has been made in Madagascar. Fossil eggs of an enormous size have been found in the bed of a torrent. The shells are an eighth of an inch thick, and the circumference of the egg itself is two feet eight inches lengthwise, and two feet two inches round the middle.

The definitive plan for a railroad round Paris to connect the various termini appears to be nearly decided on. The financial part of the question offers but little difficulty, as the ground which will be required is of comparatively trifling value, and the only work of any consequence which will be necessary will be a viaduct over the Seine to connect the Orleans terminus with that of the Lyons line.

For the last two days workmen have been occupied at the Legislative Assembly in laying down the apparatus of an electric telegraph, which is to be in direct communication with the Elysée and with the hotel of the Minister of the Interior.

We are given to understand that the first screw propeller of the General Screw Navigation Company will sail with the mails for Cape Town on the 16th December. This event will constitute an era in the history of the colony.—*Standard.*

The Small Tenements Rating Act, says the *Gateshead Observer*, has raised the valuation of the Monkwearmouth shore from £8,447 to £15,344, and reduced the rate from 16d. in the pound to 8d.

## CORRESPONDENCE.

### THE PROTESTANT MEETING AT ISLINGTON.

*To the Editor of the Nonconformist.*

MY DEAR SIR,—On public grounds I crave the insertion in the *Noncon.* of the following note to your readers, and am, my dear Sir,

Yours most faithfully,

JOHN TEMPLETON.

10, Stonefield-terrace, Islington.

*To the Readers of the Nonconformist.*

BROTHER NONCONFORMISTS!—The account in these columns of the cowardly and ruffianly assault made on Friday last upon Mr. Miall, will be sufficient to excite your astonishment and rouse your indignation, and I, as an eye-witness of the whole transaction, can testify either thus, or in a court of law, that the attack upon that gentleman was made with such an utter disregard of all consequences—was so sudden—and in a moment rendered Mr. Miall so powerless, that nothing but the providential breaking of his fall as described, could have saved him from severe personal injury. We have reason to thank God that he escaped. He has forgiven his assailants, and we have forgiven them too. But, brother Nonconformists, in his person, the right of free discussion in public meeting has been trampled under foot, whilst the courtesy and bearing of a gentleman, placing himself entirely in the hands of the chairman of a public assembly, has proved no safeguard—now that the flame of bigotry begins to burn fierce again—against the physical force arguments of Anglican clergymen. Ought we not, then, as a public duty, to teach these gentlemen a lesson?—ought we not to protect ourselves, for the future, as the free citizens of a free country? We, in Islington, think we ought, and that, from the offending parties, we should obtain redress, by ample public apology; or, failing that, in a court of justice. We think, moreover, that we ought to teach a lesson to those Dissenters who so far forget themselves and their principles as to run from the bugbear of Popery into the arms of Prelacy, and who, when kicked by the Church to-day, can identify themselves with the bad company of her pugilistic defenders to-morrow—whose principles are so loose that the friendly nod of a Churchman can lead them into any folly, and whose souls are so infinitesimally small that they can see a gentleman and a Christian maltreated before their eyes without budging an inch, without the blood rising to their cheeks in burning shame, and without, on the instant, protesting against it! We think we ought to do this—not in any vindictive spirit, but as the lovers of truth and justice, and as the detesters of bigotry and Popery, whether manifested in the bulls that issue from the Vatican, in the clenched fists of evangelical Churchmen, or in the countenancing of such by Dissenting ministers. And we are doing it, and mean to do it. We will vindicate our principles, as Nonconformists, by the aid of the press, and by public meetings—we will maintain the right of free discussion, and we will maintain the majesty of the law, to which we can appeal as our protector from the physical force assaults of the sons of a physical force Church. Brother Nonconformists! let us have the expression of your sympathy in all parts of the country! Mr. Miall has mercifully escaped unhurt, but let it be remembered that the spirit which is just now being evoked from Land's End to John o' Groats is exactly the spirit which, when it dares, finds its expression in such arguments as that used against Mr. Miall, and would speedily light again the fires of Smithfield!

I am, brother Nonconformists, faithfully yours,  
JOHN TEMPLETON.

### MARRIAGE A CIVIL CONTRACT.

*To the Editor of the Nonconformist.*

DEAR SIR,—I have a deliverance to make on the subject of marriage. If you think it is worth anything, use it accordingly.

I venture to suggest that Dissenting ministers, instead of grumbling at the law as it now stands, would do better to advise their people to keep separate the civil contract and the religious ceremonial. In France, as you well know, everybody is compelled to be married before the civil magistrate, and that is the only ceremony of which the State takes cognizance. Those who desire to add to this a religious observance resort to their own functionaries—be they Catholic, Protestant, or Jew—quite apart from any State control, while those who decline abstain from doing so.

Now the same course is open to us in England; and why do we not follow it? For the civil contract we can be married before the registrar, in his office, and any religious ceremony we may wish can be performed without his presence, either in a chapel or at our own homes. Were the Dissenters thus to act, their union of Church and State would be dissolved, and the sooner that takes place the better. All that is required is, that chapels should not be registered, and that people should have courage enough to follow this course.

Yours respectfully,

London, 8th Nov., 1850. A. R. H.

### THE ARGUMENT ON CHURCH-RATES FROM CHRIST'S EXAMPLE.

*To the Editor of the Nonconformist.*

SIR,—At the church-rate meeting, Taunton (*Nonconformist*, page 892), the old argument, so often demolished, was plied by the curate, Rev. F. Barnes, "Was not our blessed Master conscientious? The heathen

tax-gatherer came to him, and the tribute demanded would most likely go to the support of an idolatrous temple. Yet he did not refuse, still less talk of conscientious scruples; but wrought a miracle in order to procure the money."

To this Mr. Green replied that Christ "asserted his exemption," but "compassionated the benighted consciences of these heathen, and rather than do them hurt, submitted to an injustice."

Sir, I am sorry that a mind so well furnished on such questions as Mr. Green has shown his to be, had no better vindication of the Master ready, and no more sufficient reply to the plausible but worthless plea for payments, state-compelled, to objects unchristian and unchristian-like.

I submit that there is no evidence whatsoever of "heathen tax-gatherers" or "idolatrous temples" having anything to do with the matter, but the contrary. The collectors of the tax are described, not by the usual title of the Roman publicans, or tax-gatherers, but as "those who received the didrachmas." They did not "demand" the payment as the Roman publican would have done, but applied for it with the very modest inquiry, "Doth not your Master pay the didrachma?"—a question which implies that, if not wholly, at least to a considerable extent, the payment was optional and voluntary. The whole business is un-Rome-like.

The didrachma were equal to the half-shekel, which a Divine law appointed to "the children of Israel" as "the ransom of the soul," and to be used "for the service of the tabernacle of the congregation" (Exod. xxx. 11–16). There is probability, therefore, that it was this tax for which Christ was asked, but that it was for "heathen" purposes or "idolatrous temples," none. And the Reverend Curate's argument, which, I am free to say, shows more zeal for the money-getting rights of his Church than for the consistency and conscientiousness of his Saviour, falls to the ground.

I trust the matter will receive Mr. Green's as well as Mr. Barnes' careful attention.

I am, Sir, yours faithfully,

T. G. P.

**RUMOURED DEATH OF THE DUKE OF WELLINGTON.**—A morning contemporary (*the Morning Herald*) having issued an extra edition, containing the following announcement, we thought it right to make inquiries at Apsley-house as to the truth of the paragraph, although, from the wording of the announcement, and the character of the journal which gave it such prominent publicity, we had little doubt as to its unfoundedness. The paragraph was as follows:—"Another report of the death of the Duke of Wellington.—We have received the following, dated *Stamford Mercury*, but in giving insertion to it we may remark that we have no confidence in the report, for we believe the venerable Duke to be at this moment at Walmer Castle:—Intelligence has just arrived at Grantham which, no doubt, is too true, that His Grace the Duke of Wellington, whilst hunting with the Belvoir hounds, fell at Lincolnshire ha-ha and dislocated his collarbone. The surgeon of the hunt, in attempting to reduce the dislocation, met with a most determined opposition, and His Grace expired in the arms of his brother foxhunters. The Duke of Rutland, Lords Granby, Forester, and others, bore the hero home to Belvoir Castle with great grief."

At Apsley-house we were informed that the Duke of Wellington had not been in Lincolnshire this season, and that the statement was "false—the Duke is at Walmer, and the paper is hoaxed." In consequence, however, of the publicity which the rumour obtained, a great many persons inquired at the noble Duke's house, and received an answer similar to that which we have given above.—*Globe.*

**REEFING TOPSAILS FROM THE DECK.**—This most ingenious contrivance has been fitted on board one of the Peninsular and Oriental Company's vessels, the "Iberia," and found to answer admirably. The sail reefs itself, and from the time the yard is lowered it is close reefed in two seconds. The reefs may be again shaken out, and the topsail at the mast-head in twenty seconds. In nautical affairs this contrivance is one of the wonders of the age, and must be rapidly brought into general use. The invention is not expensive, because the present sails and topsails yards can easily be altered, at an expense not exceeding £15 per yard and sail. The inventor, Mr. H. D. P. Cunningham, R.N., late secretary to Admiral Moresby, has taken out a patent, and we have no doubt he will be amply repaid for the time and trouble he has bestowed. It is well known to officers that many a reef is kept in during the night, and in consequence the vessel's progress is retarded, on account of a disinclination to send men aloft, more particularly if the weather be wet. With this admirable contrivance sail can be taken in and again made, in a short space of time, without sending a man aloft.

**AN ECCENTRIC CHARACTER.**—A maiden lady, named Cutler, has been living for some years in a most parsimonious manner in a small back room of a house occupied by a compositor. She would go without food "for days together." Not having made her appearance for several days, the room door was opened, and the inmate found lying dead on the floor with an old quilt around her, and surrounded by filth. And yet this old lady was rich, and in her will has bequeathed £100 to the Society for Promoting Christianity among the Jews; £100 to the London Missionary Society; £100 to the Spitalfields Ophthalmic Hospital; and £100 to Lady Huntingdon's College; Mr. Austin, her executor, £19 19s.; and after enumerating various sums to private individuals, she leaves the residue of her property to the Aged Pilgrims' Asylum, for the erection of almshouses! There were also directions that her body should be enclosed in a coffin having a spring lid, as she always had a dread of being buried alive. A coroner's jury returned a verdict of "Natural death."

## IRELAND.

**FORTHCOMING ELECTIONS.**—The vacancy in Limerick county, caused by the death of Mr. Samuel Dickson, has attracted a dozen candidates as competitors for the seat so long filled by Mr. Smith O'Brien; but it is not likely that more than two or three will go to a poll if there should be a contest. This election, as the vacancy has been caused by death, will take place under the old law, and with the old and exceedingly limited constituency. Two of the Conservative candidates, Captain Dickson and Mr. Wyndham Goold, are engaged in a vigorous canvass.—The appointment of Mr. Shiel to the Embassy of Florence leaves a vacancy in the representation of the Duke of Devonshire's borough of Dungarvan. It is not improbable that the newly-appointed Solicitor-General (Mr. Hughes) will fight the battle with Mr. John Francis Maguire, proprietor of the *Cork Examiner*. The latter is a Repealer, an Anti-state-churchman, and an advocate of tenant-right. Touching the Church question, Mr. Maguire observes in his address:—

It is scarcely necessary to say that I am a determined foe to the continued imposition of the Protestant Church Establishment on the necks and the consciences of a Catholic nation. Being a Roman Catholic myself, I cannot but feel degraded by being compelled to maintain the ministers of a religion which I do not profess, and in the truth of whose teaching I do not believe; and this sense of wrong is doubly keen when I witness the miserable condition of many of the pastors of my own church, and the shameful spectacle which too many of our houses of worship present in this hour of so-called religious freedom. I do not object to see the Protestant clergyman supported in decent independence, as becomes a gentleman and a Christian minister; but I do object that the pocket of the Roman Catholic or the Dissenter shall be taxed, directly or indirectly, for that support; and I shall zealously aid in striking from the limbs of those who are but partially emancipated, the most galling links in the broken chain of the Penal Laws.

It is generally understood that Mr. John O'Connell will never again take his seat in the Imperial House of Commons. In the expectation of this vacancy for the city of Limerick, Mr. W. Barrington, the son of Sir Matthew Barrington, will offer himself to the constituency at the next election.

**PAYMENT OF LABOUR IN THE SOUTH.**—The subjoined case came before the magistrates at Kanturk petty sessions last week:—James Green (a respectable looking farmer) was summoned by a wretched looking man named Walsh for 1s. 6d., for the hire of eighteen days' reaping and saving the harvest. Walsh being sworn, deposed to his having worked eighteen days, for which defendant agreed to pay him one penny per day. Defendant: Gentlemen, I deny it. Why should I agree to pay him a penny per day when I could get the best men in the country for that now? I have a witness that I agreed with him for one halfpenny per week, which I tendered him, and he refused it. I now tender it to him again, in the presence of your honours. [Defendant produced a well-filled purse, and offered 6d. to poor Walsh, provided he had the change (4d.) to give him, taking good care to hold it fast.] Plaintiff: Why should I take it? He owes me 1s. 6d. your honour, and well I earned it. Whilst I was with him I was obliged to be up in the morning about four o'clock to let the cows out of the sleeping-field, and remain herding them until the other men would come to their work, and used then to be obliged to work with them all day, and get nothing but a bit of dry Indian gruel. They used to give the milk to the pigs and calves before my face, and would not give me a drop. Defendant endeavoured, in a very earnest speech, to convince the bench that a bargain was a bargain, and ought to be kept, and that he ought to get the benefit of his bargain. The bench fully concurred with Walsh, by decreeing for him the 1s. 6d. hire, with 8s. 6d. for loss of time and costs, and ordered the immediate issue of the warrant.

"**AFFAIR OF HONOUR**" BETWEEN THE MARQUESS OF SLIGO AND MR. HIGGINS, M.P.—A hostile meeting took place about half-past six o'clock on Saturday morning, at the Fifteen Acres, in the Phoenix Park, Dublin, between the Marquis of Sligo and Mr. Ousey Higgins, M.P. for Mayo. The noble Marquess was attended by Mr. Moore, M.P. for Mayo, as his second, and Captain Oakes, of the 17th Lancers, acted as the friend of Mr. Higgins. The parties had been placed on the ground, when the second of one of them squibbed a pistol prior to loading it. The noise alarmed a policeman stationed in the vicinity of the Viceregal Lodge, who came up, and all the parties were taken into custody. In the course of the forenoon they were brought before Mr. O'Callaghan, the presiding magistrate at Henry-street Police Office, who required the principals and their seconds to enter into securities to keep the peace, each of them in personal recognizances to the amount of £200, and two securities of £100 each. The parties were then discharged. It appears that the cause of quarrel arose at a meeting of the Poor-law Guardians of the Union of Westport, where the Marquess of Sligo made some objection to Mr. Ousey Higgins, respecting his qualification as an *ex officio* guardian. That gentleman was not then present, but his father, Captain Fitzgerald Higgins, defended the qualification. Subsequently, Mr. Ousey Higgins forwarded a letter to Lord Sligo, containing language which was considered offensive. The result was a hostile message from the noble Marquess, conveyed through Mr. Moore, M.P., and a meeting was fixed to take place.

## GOTTFRIED KINKEL;

## A LIFE IN THREE PICTURES.

The following is from a recent number of *Household Words*. To further abridge would be to mutilate it, and mar the vividness of the impression it leaves in the mind of Prussian political life.]

## PICTURE THE FIRST.

The winter of 1844 was a severe one in Germany. Both sides of the Rhine, for many miles between Coblenz and Cologne, were frozen hard enough to bear a horse and cart; and even the centre, save and except a thin stream where the current persisted in displaying its urgent vitality, was covered over with thin ice, or a broken film that was constantly endeavouring to unite and consolidate its quivering flakes and particles. We were staying in Bonn at this time. All the Englishmen in the town, who were skaters, issued forth in pilot-coats or dreadnaught pea-jackets, and red worsted comforters, with their skates dangling over their shoulders. Holding their aching noses in their left hands, they ran and hobbled through the slippery streets, and made their way out at the town-gates near the University. They were on the way to Poppendorf—a little village about a mile distant from Bonn. We were among them;—red comforter round neck—skates over shoulder.

The one great object in this little village is a somewhat capacious and not unipictureque edifice called the Schloss, or Castle, of Poppendorf. The outer works of its fortifications are a long avenue of trees, some pretty fir groves and wooded hills, numerous vineyards, and a trim series of botanic gardens. The embrasures of its walls are armed with batteries of learned tomes; its soldiers are erudite professors and doctors who have chambers there; students discourse on philosophy and art, and swords and beer, and smoke for ever on its peaceful drawbridge; and, on the wide moat which surrounds it, Englishmen in red comforters—at the time whereof we now speak—are vigorously skating with their accustomed gravity. This scene was repeated daily for several weeks, in the winter of 1844.

One morning, issuing forth on the same serious business of life, we perceived that the peasantry of Poppendorf, who have occasion to come to Bonn every market-day, had contrived to enliven the way and facilitate the journey by the gradual construction of a series of capital long slides. We stood and contemplated these lengthy curves, and sweeps, and strange twisting stripes of silver, all gleaming in the morning sun, and soon arrived at the conviction that it was no doubt the pleasantest market-pathway we had ever seen. No one was coming or going at this moment; for Poppendorf is but a little *dorf*, and the traffic is far from numerous, even at the busiest hours. Now, there was a peculiar charm in the clear shining solitude of the scene, which gave us, at once, an impression of loneliness combined with the brightest path of life and activity.

And yet we gradually began to feel we should like to see somebody—student or peasant—come sliding his way from Poppendorf. It was evidently the best, and indeed the correct mode for our own course to the frozen moat of the castle. But before we had reached the beginning of the first slide (for they are not allowed to be made quite up to the town gates), we descried a figure in the distance, which, from the course it was taking, had manifestly issued from the walls of the castle. It was not a peasant—it was not one of our countrymen; be it whom it might, he at least took the slides in first-rate style. As he advanced, we discerned the figure of a tall man, dressed in a dark, long-skirted frock coat, buttoned up to the throat, with a low-crowned hat, from beneath the broad brim of which a great mass of thick black hair fell heavily over his shoulders. Under one arm he held a great book and two smaller ones closely pressed to his side, while the other hand held a roll of paper, which he waved now and then in the air, to balance himself in his sliding. Some of the slides required a good deal of skill; they had awkward twirls half round a stone, with here and there a sudden downward sweep. Onward he came, and we presently recognised him. It was Dr. Gottfried Kinkel, lecturer on Archaeology; one of the most able and estimable of the learned men in Bonn.

Gottfreid Kinkel was born in a village near Bonn, where his father was a clergyman. He was educated at the Gymnasium of Bonn, and during the whole of that period, he was especially remarkable, among companions by no means famous for staid and orderly habits, as a very quiet, industrious, young man, of a sincerely religious bent of mind, which gained for him the notice and regard of all the clergy and the most devout among the inhabitants of the town. His political opinions were liberal; but never went beyond those which were commonly entertained at the time by nearly all men of education. He studied divinity at the University, where he greatly distinguished himself in various branches of learning, and obtained the degree of Doctor in Philosophy.

He first preached at Cologne, and with great success, his oratory being considered as brilliant as his reasonings were convincing. His sermons were subsequently published, and became very popular, and he was chosen as a teacher of Theology in the University of Bonn.

He next turned his attention to the study of the Arts. On this subject he wrote and published a History, and lectured on "Ancient and Mediæval Art," both in the University and other public institutions, with unparalleled success and applause.

His labours at this period, and for a long time after, were very arduous, generally occupying thirteen hours a day. Being only what is called a

*privat-docent*, he did not as yet receive any salary at the University; he was therefore compelled to work hard in various ways, in order to make a small income. However, he did this very cheerfully.

But his abandonment of theology for these new studies, caused him the loss of most of his devout friends. They shook their heads, and feared that the change denoted a step awry from the true and severely marked line of orthodox opinions. They were right; for he soon after said that he thought the purity of religion would be best attained by a separation of Church and State!

Dr. Kinkel suffers no small odium for this; but he can endure it. He has uttered an honest sentiment, resulting from his past studies; he has become highly applauded and deservedly esteemed lecturer on another subject; he is, moreover, one of the best sliders in Bonn, and is now balancing his tall figure (as just described) with books under one arm, on his way to the University.

## PICTURE THE SECOND.

The Castle of Poppendorf commands the most beautiful views of some of the most beautiful parts of Rhenish Prussia; and the very best point from which to look at them, is the window of the room that used to be the study of Dr. Gottfried Kinkel. That used to be—and is not now—alas, the day! But we must not anticipate evils; they will come only too soon in their natural course.

In this room, his library and study, we called to see Dr. Kinkel. There he sat—dressing-gown, slippers, and cloud-compelling pipe. The walls were all shelves, the shelves all books—some bound, some in boards, "some in rags, and some in jags," together with papers, maps, and scientific instruments of brass and of steel. There stood the Hebrew, Greek, and Roman authors; in another division, the Italian and French. On the other side, in long irregular ranges, the old German and the modern German; and near at hand, the Anglo-Saxon and English. What else, and there was much, we had not time to note, being called to look out at the window. What a window it was!—a simple wooden frame to what exquisite and various scenery! Let the reader bear in mind, that it is not winter now, but a bright morning in May.

Close beneath the window lay the Botanic Gardens, with their numerous parterres of flowers, their lines and divisions of shrubs and herbs. Within a range of a few miles round, we looked out upon the peaceful little villages of Poppendorf and Kessenich, and the fertile plain extending from Bonn to Godesberg, with gentle hills, vales, and ridges, all covered with vineyards, whose young leaves gave a tender greenness and fresh look of bright and joyous childhood to the scenery. Beyond them we saw the Kessenicher Höhe, the blue slate roofs and steeples of many a little church and chapel, and the broad, clear, serpent windings of the Rhine, with the grey and purple range, in the distance, of the Seven Mountains, terminating with the Drachenfels. Over the whole of this, with the exception only of such soft, delicate, shades and shadows as were needful to display the rest, there lay a clear expanse of sunshine, so tender, bright, moveless, as to convey an impression of bright enchantment, which grew upon your gaze, and out of which rapture you awoke from a dream of fairy land, or from the contemplation of a scene in some ideal sphere.

But besides the possession of all these books, and of this wonderful window, Dr. Kinkel was yet more fortunate in his domestic relations. He was married to an amiable, highly educated, and accomplished lady, who endeavoured, by all the means in her power, to assist his labours, and render them less onerous by her own exertion.

So, once again, we say, notwithstanding all these labours, Dr. Kinkel's life in the Castle of Poppendorf was that of a fortunate and happy man. At this period he was about two and thirty years of age. He could not have been more; probably he was less.

## PICTURE THE THIRD.

It is the year 1848, and the Continental Revolutions are shaking all the foreign thrones.

Dr. Gottfried Kinkel, now, besides his other honours and emoluments, and private earnings, is installed as a salaried Professor in the University of Bonn. It cannot be but such a man must awake, and take an interest in these Continental revolutions which are boiling up all around him. Still, it is not likely he will step into the vortex or approach it. His worldly position is strong against it—all his interests are against it; moreover, he has a wife, and, besides, he has now three children.

Howbeit, Dr. Kinkel does rise with these events, and his wife, so far from restraining him, feels the same enthusiastic patriotism, and exhorts him to step forward, and swell the torrent of the time. He feels strongly that Prussia should have a constitution; that her intellect and sober character deserves a constitutional monarchy, like ours in England, with such improvements as ours manifestly needs, and he places himself at the head of the popular party in Bonn, where he delivers public orations, the truthful eloquence and boldness of which startle, delight, and encourage his audiences.

He is soon afterwards elected a member of the Berlin parliament. He sides with the Left, or democratic party; he advocates the cause of the oppressed people and the poor; he argues manfully and perseveringly the real interests of all governments, in granting a rational amount of liberty, showing that in the present stage of the moral world, it is the only thing to prevent violence, and to secure good order. His speeches breathe a prophetic spirit.

The revolution gathers fuel, more rapidly than can be well disposed, and it takes fire at Baden. The flames reach near and far—many are irresistibly attracted. They have seen, and too well remember, the faithlessness and treachery of governments—they believe the moment has come to strike a blow which shall gain and establish the constitutional liberty they seek. Dr. Kinkel immediately leaves his Professorship; he believes he ought now to join those who wield the sword, and peril their lives in support of their principles. He proposes to hasten to Baden, to defend the Constitution framed by the Frankfort parliament. His patriotic wife consents, and in the evening he takes leave of her, and of his sleeping children.

It must not be concealed that with this strong feeling in favour of a constitutional monarchy, there was an infusion of principles of a more sweeping character; nor would it be going too far to say that amidst the insurgents of Baden were some who entertained opinions not far removed from red republicanism. Be this as it may, we are persuaded that Dr. Kinkel's political principles and aims were purely of a constitutional character, however he may have been drawn into the fierce vortex of men and circumstances which surrounded him.

Dr. Kinkel serves for eleven days in a free corps in Baden, where the army of the insurgents have assembled. At the commencement of the battle, he is wounded, and taken prisoner with arms in his hands. The sequel of these struggles is well enough known; but the fate of the prisoners who survived their wounds, must be noticed.

According to the Prussian law, Dr. Kinkel should have been sentenced to six years' confinement as a state prisoner. This sentence is accordingly passed upon the other prisoners; and with a wise and commendable clemency many are set free after a short time. But as Dr. Kinkel is a man of high education and celebrity, it is thought best to give him a very severe punishment, according to the old ignorance of what is called "making an example,"—as if this sort of example did not provoke and stimulate, rather than deter others; and, as if clemency were not only one of the noblest attributes of royalty, but one of its best safeguards in its effect on the feelings of a people.

Dr. Kinkel is, accordingly, sentenced to be imprisoned for life in a fortress, as a state criminal; and away he is carried.

But now comes into play the anger and resentment of many of those who had once so much admired Kinkel, and held him up as a religious champion, until the woeful day when he left preaching for the study of the arts; and the yet more woeful, not to call it diabolical hour, when he announced his opinion that a separation of Church and State might be the best course for both. After a series of intrigues, the enemies of Kinkel induce the King to alter the sentence; but in order to avoid the appearance of unusual severity, it is announced that his sentence of imprisonment in the fortress shall be alleviated, by transferring him to an ordinary prison. In pursuance, therefore, of these suggestions of his enemies, he is ordered to be imprisoned for life in one of the prisons appropriated to the vilest malefactors—viz., to the prison of Naugard, on the Baltic.

Dr. Kinkel is dressed in sackcloth, and his head is shaved. His wedding-ring is taken from him, and every little memento of his wife and children which might afford him consolation. His bed is a sack of straw laid upon a board. He has to scour and clean his cell, and perform every other menial office. Light is allowed him only so long as he toils; and, as soon as the requisite work is done, the light is taken away. Such is his melancholy lot at the present moment!

He who used to toil for thirteen hours a day amidst the learned languages and the works of antiquity, in the study of theology, and of the arts—the eloquent preacher, lecturer, and tutor—is now compelled to waste his life, with all its acquirements, in spinning. For thirteen hours every day, he is doomed to spin. By this labour he earns, every day, three pence for the State, and a halfpenny for himself! This latter sum, amounting to three pence a week, is allowed him in mercy, and with it he is permitted to purchase a dried herring and a small loaf of coarse brown bread,—which, furthermore, he is allowed to eat as a Sunday dinner,—his ordinary food consisting of a sort of odious pap in the morning (after having spun for four hours), some vegetables at noon, and some bread and water at night.

For months he has not enjoyed a breath of fresh air. He is allowed to walk daily for half-an-hour in a covered passage; but even this is refused whenever the gaoler is occupied with other matters, and cannot attend to trifles.

Dr. Kinkel has no books nor papers; there is nothing for him but spinning—spinning—spinning! Once a month he is, by great clemency, allowed to write one letter to his wife, which has to pass through the hands of his gaoler, who, being empowered to act as censor, judiciously strikes out whatever he does not choose Madam Kinkel to know. All sympathizing letters are strictly withheld from him, while all those which severely take him to task, and censure his political opinions and conduct, are carefully placed in his hands, when he stops to take his breath for a minute from his eternal spinning.

Relatives are not, by the law, allowed to see a criminal during the first three months; after that time they may. But after having been imprisoned at Naugard three months, short of a day, Dr. Kinkel is suddenly removed to another prison at Spandau, there to re-commence a period of three months. By this device he is prevented from seeing his wife or any friend—all in a perfectly legal way.

The gaoler is strictly enjoined not to afford Dr. Kinkel any sort of opportunity, either by writing or by any other means, of making intercession with the King to obtain pardon, or the commutation of his sentence into banishment. All these injunctions are fully obeyed by the gaoler—indeed, the present one is more severe than any of the others.

Nevertheless, the melancholy truth has oozed out—the picture has worn its tearful way through the dense stone walls—and here it is for all to see, and, we doubt not, for many to feel.

Those who behold this last picture, and revert to the one where the professor came happily sliding his way to his class at the University, may perchance share the emotion which makes us pass our hands across our eyes, to put aside the irrepressible tribute of sorrow which dims and confuses the page before us. His worst enemies could never have contemplated anything so sad as this. Many, indeed, have already relented—but let their interceding voices be heard before it is too late.

The literary men of no country are united, or they might move the whole kingdom. Still less are the literary men of different countries united, or they might move the world. But are they, therefore, without a common sympathy for one another? We are sure this is not the case; and making this appeal to the literary men of England, we believe it will not be in vain. Nor are we without hope, that a strong sympathy of this kind, being duly and respectfully made known to the King of Prussia, or to Baron Manteufel, the Minister of the Interior, may induce his Majesty to consider that, the revolution being at an end, clemency is not only the "brightest jewel in a crown," but its noblest strength, and that, while royal power can lose nothing, it must gain honour by remitting all further punishment of one who has only shared in the political offence of thousands who are now at liberty. All that the friends, at home and abroad, of Gottfried Kinkel ask is—his liberation from prison, and a permission to emigrate to England or America.

#### COURT, OFFICIAL, AND PERSONAL NEWS.

THE QUEEN and Royal Family continue at Windsor.

MR. SERGEANT ALLEN, of the Oxford Circuit, and Mr. Sergeant Wilkins, of the Northern Circuit, have received patents of precedence. Mr. Miller, of the Midland Circuit, will receive the oif. The vacancies occasioned by the elevation of Mr. Martin, and the retirement from circuit practice of Mr. Whitehurst, have led to several applications to the Lord Chancellor for silk; but at present no determination has been made as to which, if any, gentlemen will be called within the bar.—*Globe*.

THE GOVERNORSHIP OF MALTA.—Our correspondent at Malta informs us that there is no longer any doubt as to Mr. More O'Ferrall's retirement from the government of Malta. He has declared that he shall leave in April next, as his constitution will not permit of his risking another summer on the Malta island. Lord Beaumont, we understand, is to succeed Mr. More O'Ferrall.—*Daily News*.

A DEPUTATION of the committee of the Inventors' Patent Reform League had an interview with Sir George Grey on Monday, at the Home-office. The deputation consisted of Mr. F. W. Campin, Mr. V. Price, Mr. G. Shepherd, Mr. Waller, Mr. Townley, Mr. Mahin, and Mr. Ellis.

MR. JOHN DOVE HARRIS, eldest son of Richard Harris, Esq., M.P., was unanimously chosen mayor of the borough of Leicester for the ensuing year, at a full meeting of the Town Council, on Saturday. Mr. Harris is a Parliamentary and Financial Reformer, and a Dissenter.

THE DUKE OF NEWCASTLE.—The accounts from Clumber-park describe the Duke of Newcastle as being in a sinking state, though free from pain. No hopes of recovery are entertained.

MR. HENRY HALLAM.—We have received with great regret intelligence of the death of Mr. Henry Hallam, only surviving son of the eminent historian of the "Middle Ages." This melancholy event took place at Sienna, on the return of Mr. Hallam and family from a short visit to Rome. It will be remembered by the large class of friends and admirers to whom Mr. Hallam is justly endeared, that a similar misfortune, almost identical in some of its circumstances, bereaved him several years ago of an eldest son, whose genius and whose virtues had singularly endeared him to all his contemporaries. So sudden and so painful an affliction has seldom fallen twice upon the same family; and it is increased by the premature close of another life rich in every promise of personal excellence and professional distinction.—*Times*.—[The elder brother was the "Arthur" whom Tennyson mourns.]

PENSION TO MR. PAYNE COLLIER.—The *Athenaeum* says:—"We have great pleasure in stating that her Majesty has been pleased to grant a pension of £100 a year to Mr. John Payne Collier, the editor of Shakespeare and author of the 'History of the English Stage.' The warrant is dated the 30th of last month—and expressly mentions that the pension is given 'in consideration of his literary merits.' Few men have done more than Mr. Collier for the illustration of our Elizabethan literature, and of the lives of the many worthies of the great period of English poetry."

NEW IMPROVEMENTS.—An improvement in the manufacture of watches has just been made at Geneva, by which watch keys are rendered unnecessary. By simply turning a screw in the handle the watch is wound up, and another movement regulates the hands.

#### LAW, POLICE, ASSIZE, &c.

THE FRAUDULENT BILL TRANSACTION.—In the Court of Common Pleas, in the case of Samuel Sibury v. the Rev. Thomas Hodson Wilkins, yesterday week, Mr. Creasy moved for a rule nisi, calling upon the plaintiff to show cause why an order of Mr. Justice Coleridge, to stay all proceedings in the action, should not be set aside; and why the plaintiff should not refund certain payments which had been made to him by the defendant; and why the plaintiff or his attorney, Mr. Pittman, should not pay the costs of this application. The grounds on which the learned counsel moved were, that certain bills on which the action had been brought had been obtained by fraud to the order of the learned judge. The circumstances of the case are as follows:—

In the month of April, 1849, the Rev. Thomas Hodson Wilkins, of Ringstead-house, Northamptonshire, received a printed circular from a person who gave his address as "Alpha, 57, Burton-street, Tavistock-square," and professed his readiness to lend money on security, or negotiate bills of exchange. Having at the time some occasion for a loan, he addressed a letter to "Alpha," and received in return a communication signed "J. Gardiner," but which he had afterwards reason to believe was in the handwriting of the plaintiff Sibury. After some correspondence it was agreed that Mr. Wilkins should accept a bill of exchange for £150 at three months, receiving, however, only half that sum himself, and being made liable, of course, for that half alone. Accordingly, he accepted a bill in blank for £150, which was dated the 27th of September, 1849, and forwarded the acceptance to Gardiner. Having waited some days in vain for a remittance, Mr. Wilkins despatched successively two letters, stating his uneasiness. In the reply which he at length received the person writing in the name of Gardiner informed him as follows:—"You agreed to my proposition of jointly borrowing £150, to be divided between us. I am endeavouring to obtain this loan, and shall certainly not relinquish the project until I fail, unless very handsomely paid for it." Between the date of this reply, viz., October 5th, and the 14th of December, a variety of letters were interchanged, and on the latter day J. Gardiner wrote to the effect that he had procured £70 on the bill, which he had applied as his own share of the loan to pay another bill; he added that the "scoundrel" who advanced that money demanded it back again the day after it was received, with an additional £5; that being himself only able to raise £25, he must look to Mr. Wilkins for £50. In another letter he stated that the money must be forthcoming on the 29th, when the bill became due, or writs would be out against all parties. Subsequently he forwarded a worthless promissory note of his own for £50, to be negotiated by Mr. Wilkins, and the proceeds applied for the purpose above alleged. By the payment of a small sum it was pretended that the action on the bill was deferred; but at length, on the 9th of February, he intimated that the "fix must come," and on the 14th he wrote to say that the writs were out, and recommended that Mr. William Smith, of 16, Wilmington-square, should be appointed to accept service for Mr. Wilkins, and prevent the opposing attorney sending into the country. The writ of summons was issued on the 16th, in the name of Samuel Sibury, by Thomas Pittman, attorney, of No. 18, Charlotte-street, Portland-place, no application having been made to Mr. Wilkins for payment of his acceptance, either by Pittman or any other solicitor. Smith had been empowered by the defendant to act on his behalf, as Gardiner suggested, and he conducted the case. On the 6th of April a letter from him was received by Mr. Wilkins, informing him that an arrangement had been effected, by which he (Mr. Wilkins) should pay a moiety of the plaintiff's costs, amounting to £6, and also the sum of £75, by monthly instalments. A judge's order to this effect had been procured from Mr. Justice Coleridge. It is with respect to this order, by which proceedings were stayed, and the rule nisi was moved for, the defendant having become convinced that Gardiner, Pittman, and Sibury, had been acting in concert, with a view to defraud him of his acceptance. From the affidavits put in, it appeared that these persons had been carrying on a number of similar transactions; that there were at least eight in the gang, and that they had succeeded in victimising clergymen and gentlemen to an incredible amount.

The rule nisi was granted.

PURCHASE OF STOLEN PLATE.—Mr. Sirrell underwent another examination, at the Mansion House, yesterday week, on charges of knowingly purchasing stolen goods. Mr. Henry Godden, of Maidstone, identified three silver pepper-casters found at Sirrell's: they were stolen from his house by burglars, on the 25th September. More evidence was given about the silver spoon stolen from the Rainbow Tavern in the beginning of August. Mr. Brockleby swore that a gold watch found in the stock was lost by him at Epsom races, on the 22nd of May: the watch was taken from the guard in a very unaccountable manner, but there seemed little doubt that it was stolen, and not lost by Mr. Brockleby. A friend also identified this article. Mr. Luigi Balerna, of Halifax, a jeweller, had his premises plundered on the night of the 13th of July; a great number of articles were taken, among them an old pair of gold spectacles: he swore that a pair found at Sirrell's were these; he had worn them himself; there were peculiarities about them. Miss Emily Coates recognised a mourning-ring as having belonged to her sister: it was missed about a year ago. In the course of a cross-examination, Inspector Lund stated the amount of the seizure at Mr. Sirrell's. "I have the list of the property which is removed from the prisoner's premises. There are, I should say, a thousand spoons, some hundreds of watch movements, perhaps thirty watches, and between sixty and seventy rings. There were, I should say, twelve or fourteen mourning-rings. We have had, I dare say, a hundred or two inquiries about the goods. The value of the property we took may be between £3,000 and £4,000. I have heard that Mr. Sirrell has carried on business these thirty or forty years."

The accused was again remanded, on bail, till Thursday, when the case terminated. Mr. Bodkin appeared as Government prosecutor. Mr. Lewis, for Mr. Sirrell, urged that there were not the slightest grounds for attributing a guilty knowledge to his client; who had been for many years carrying on an extensive trade as a refiner and dealer in plate, and who had never once shown by his conduct, either as regarded the articles in question or any other goods, the most remote disposition to concealment or prevarication. Mr. Bodkin said, he left the case entirely in the hands of the Alderman. Alderman Gibbs, bearing in mind that Mr. Sirrell had voluntarily surrendered himself, that out of a stock of the value of £3,000 or £4,000 so few charges had arisen, and that these cases might have occurred in the usual mode of transacting business, while there was no proof of guilty knowledge; considered it his duty to discharge the prisoner. There was a burst of applause at this decision.

**THE LATE BURGLARY IN REGENT'S PARK.**—Mr. Paul, butler to Mr. Holford, of Regent's Park, waited on Mr. Broughton on Saturday, and stated to him, that he had received an anonymous letter, telling him that one of the miscreants concerned in the late burglary had died of the wounds received upon that occasion. This statement, however, is considered merely as a *ruse de guerre* to put the police off the proper scent. Two of the prisoners were committed on Monday; Robinson discharged.

**WELL-DRESSED INSOLVENTS.**—Mr. Commissioner Phillips on Saturday, complained that one of the applicants was too well-dressed for an insolvent. It was not the first time he had observed that insolvents were often better dressed than parties who paid their way. It was a question whether the act was meant for such characters.

**THE LOW LODGING-HOUSE NUISANCE.**—Several persons who gain a subsistence by letting lodgings by the night to the poor Irish in Church-lane, St. Giles's, were summoned on Saturday, at Bow-street, by Mr. Durham, a cutler, carrying on business in New Oxford-street, for having their premises in an unclean condition. Mr. Durham said he was the occupier of a house opposite to the locality where the defendants resided, and in order to give the court some notion of the state of the neighbourhood, he had only to mention that he had known thirty-two persons huddled together on the ground floor of one house, whose principal occupation during the night is burning their wretched straw beds, the stench from which surpassed his powers of description. He had also known as many as twenty, thirty, and more persons sleeping in one apartment, and even 93 persons located in one house, the premises being in a most filthy state. Although he had made frequent complaints to the parish authorities, and had a summons served upon them on the 1st inst., they neglected to come forward until the present moment to show cause why the neighbourhood was still allowed to continue in such an abominable condition. Mr. Henry was at a loss to know why such an improving part of the metropolis should be in such an offensive and unwholesome state, and inquired if any representation had been made to the landlord? Mr. Dix, overseer of St. Giles's parish, said that the Rev. Mr. Buckridge was the landlord, and Mr. Dent the agent, and that when a main sewer was sunk in High-street the locality would be thoroughly cleansed. After considerable discussion about the danger arising from the abominable condition of the locality, Mr. Henry severely reprimanded the defendants, and gave them a week to remove the nuisances, at the end of which period he promised to have men employed to make the houses clean, the expense of which should be defrayed by the occupiers.

**THE ROBBERIES FROM THE LEEDS POST-OFFICE.**—On Saturday and Monday John Warren and Hannah Leonard were examined before the Leeds magistrates on charges of robbery of letters and money from the Leeds Post office. The evidence did not affect the woman at all, and she was discharged, but the male prisoner was committed for trial on three charges of robbery—one of a bill of exchange for £744 16s., another of a Post-office order for £5, and the other of a banker's check for £50 11s. 3d. He was also committed for forgery and uttering forged documents in order to get the respective sums of money in each case. He was further committed for trial for stealing a watch from a temperance coffee-house, and was remanded on three or four charges of stealing railway dividend warrants and letters sent through the Post-office. These latter charges, like the former ones, also involve forgery and uttering forged documents.

**COTTON GROWING IN INDIA.**—The Manchester Chamber of Commerce resolved, on Thursday last, on despatching Alexander Mackay, Esq., to India, to thoroughly investigate the subject of cotton cultivation. The Glasgow Chamber of Commerce has promised its co-operation.

**A YOUTH AT DURHAM.**—While visiting Wombwell's menagerie, laid his hand upon the paw of an African lion, which was protruded beneath the bars. With the quickness of lightning, the animal laid hold of the unhappy intruder by the hand, and drawing him close against the bars of the cage with his other paw, he fastened upon his head. The keeper flew to the spot, and, after severely beating the infuriated brute upon the paws, compelled him to relinquish his hold. The whole proceeding was the work of a moment, but the unfortunate lad retains traces of his fearful rencontre which he will bear with him to the grave. His head and both his hands are lacerated in a terrible manner, and, in addition to this, he has received several severe scratches on the throat and neck.

## LITERATURE.

### THE PERIODICALS (NOVEMBER).

The NORTH BRITISH REVIEW opens with an article on a subject which we had thought pretty nearly used up; to wit, Carlyle and his pamphlets. It is, however, written with much freshness, and without absolutely championizing Carlyle against all comers, with clever indirectness puts forward much in his defence. It notices the fact that Mr. Carlyle's career presents a curious contrast to that of most literary men, who usually begin with the vehement and aggressive, and end with the calm and acquiescent. He, however, has reversed the process; "starting as the devotee of pure literature, he has ended as the most aggressive man of his age." If, as has been asserted, he is "always making a row about things,"

"In him the spirit of protest and dissatisfaction is not the mere conceit of an unformed nature working itself into connexion with things as they are—it is the deliberate manifestation of a great and powerful mind, that, having tried long and variously to content itself with what society offers to it, still finds that by the very decree of its constitution it cannot be at ease. The duty of every man born into this world is to contribute what is peculiar and specific in him to the general evolution; to find out that portion or that determination of his nature which (no two men being precisely alike) he sees repeated nowhere else, and, in submission to the laws of right and wrong, to diffuse that as widely as possible among his neighbours and contemporaries. Here, accordingly, is a man, who, after ample experience of himself and others, finds that what is supreme and ascendant in his nature, is a certain strength of moral displeasure with much that is socially permitted and held in honour; and who discharges his conscience by resolutely expressing it. Whatever presumption, therefore, is to be derived in his favour from all that is otherwise known of him, from the undoubted greatness and clearness of his intellect, from the approved variety and extent of his acquisitions, from the unimpeachable excellence of his private reputation, and from the admitted importance of his past literary services—to the full measure of this presumption ought the public now to listen to him."

The following allusion to the extent of his influence will be felt to be truthful:—

"It is nearly half a generation since Mr. Carlyle became an intellectual power in this country; and certainly rarely, if ever, in the history of literature, has such a phenomenon been witnessed as that of his influence. Throughout the whole atmosphere of this island his spirit has diffused itself, so that there is probably not an educated man under forty years of age, from Caithness to Cornwall, that can honestly say he has not been more or less affected by it. Even in the department of action his existence has been felt. Persons acquainted with the circumstances, and capable of tracing the affiliation, discern evidences of his effects equally in the Irish Rebellion and in the English Catholic movement. And in literature the extent to which he has operated upon society is still more apparent. Not to speak of his express imitators, one can hardly take up a book or a periodical without finding in every page some expression or some mode of thinking that bears the mint-mark of his genius. 'Hero-worship,' 'The Condition-of-England question,' 'Flinkeyism,'—these, and hundreds of other phrases, either first coined by him, or first laid hold of and naturalized by him, are now gladly used by many that upon the whole have no great liking for him, or even hold him in aversion. We have even observed that many of his critics abuse him in language which, when analyzed, is found to consist of a detritus of his own ideas."

The "Life of Dr. Heugh" is gracefully and admirably reviewed and highly eulogized. The free-trade article entitled "the Agricultural Crisis" is a vigorous piece of writing, and by its facts and reasoning forcibly exposes the folly of which farmers are guilty, in yielding to the influence of a protection panic. The following is one of the closing passages:—

"We have in the preceding pages attempted, more concisely than we should have wished, to point out some of the capabilities of British agriculture, and we look to North Britain, which has been always foremost in science and daring, still to lead the van towards these and far greater improvements. We are well aware that it may seem insulting to call upon men to exert themselves, especially in a moment like this, when they are especially crippled, but the pain of a remedy does not prove its inefficacy, nor is present distress the slightest argument against future prosperity. It is at the expulsion of a corrupt system, as during the cure of a disease, that the disorganization which it has produced is most palpable."

"It is when deprived of stimulants that the drunkard discovers his weakness, and has to endure many a miserable day before he can replace his artificial and temporary vigour by real and solid health. Even so will it fare with agriculture. Farmers will fail in abundance. Landlords will be ruined. But which of them? The men of capital, science, energy? No—The idler, the dolt; the man who is farming 100 acres of land on little more than a hundred pounds of capital; the landlord who has mortgaged his estate, squandered his rents on harlots; they will fail and vanish, and labourer, land, and country, will be well rid of them.

But the men who are really fit to farm land—men such as are as common in North Britain as they are rare in the South, will rise after the storm—the wiser, doubtless, by many a wholesome lesson, ready to adapt themselves to the circumstances of the future as manfully as they have to those of the past. The very fact of their having larger capitals than usual embarked in the land, while it may make them feel the first burst of the storm more severely than those who have less to lose, will at the same time give them greater power of recovering themselves. If they are really wronged, if any existing enactments can be shown to tax or hamper their occupation, they have a right to demand, and they will as surely obtain, the repeal of them, provided only that they do not by angry declamation, illogical arguments, provoking threats, and equally provoking appeals on behalf of

labourers who do not require their sympathy, disgust and exasperate the mass of the British nation."

"The Reformed Church of France" is mainly confined to a narrative of recent events in the history of French Protestantism. "The Autobiography of Leigh Hunt" is a pleasantly written paper. "The English Universities" contains some useful information as to the constitution and past history of those bodies, and comments on the recently appointed Commission of Enquiry. The writer has no expectation that great advances will be made.

"It is not, we believe, from any fault in the Universities that they now appear to be unequal to the wants of the age, great as those faults have been, and many as are the deficiencies which have still to be remedied. It is not even that, while they have improved, the rest of England has advanced in a far greater proportion—though that is both true in itself, and important with reference to their present position; it is because the half century which is just drawing to an end has, as we are about to show, developed tendencies wholly alien to them—tendencies which they not only have not mastered, but, from the nature of the case, are never likely to master.

"The commercial element of English life, which, a hundred years ago, or less, was but of comparatively small moment politically and socially, is now becoming the chief power in the country; and in proportion as it rises, the old Universities, as it seems to us, are likely to decline."

The meeting of the British Association is the subject of another article, from which, had we space, we might also quote. There are, also, two other papers on "the Philosophy of Language" and "the Language of Italy."

The contents of BLACKWOOD'S MAGAZINE are—"My Novel; or, Varieties in English Life"—"The Rise, Power, and Politics of Prussia"—"Hours in Spain,"—"Modern State Trials"—"Anna Hammer"—"Alton Locke, tailor and poet: an Autobiography"—"The renewal of the Income-tax." The article on "Alton Locke" is discursive and vulgarly Toryish in its style. The book itself is described as exhibiting "decided marks of genius, but, as a whole, so preposterously absurd, as rather to excite ridicule than to move sympathy." The article on the income-tax is another diatribe against free-trading, in a shape which gives it something like freshness. In some of the sentiments, however, we concur most fully. "We hold," says the writer—

"that the period has now arrived, when, for the public safety, the general good, and the satisfaction of all classes, the whole of the taxation of Great Britain should be revised and adjusted on distinct and intelligible principles, so that each man may be made to bear his own burden—not, as at present, either to carry double weight, or to shift his load to the already cumbered shoulder of his neighbour. . . . We say deliberately that no better opportunity than the present can occur for forcing on that revision of the taxation, which almost every one believes to be necessary."

The application of this principle is, however, quite another thing, and on that we differ from the writer widely enough.

THE PALLADIUM commences a series of papers on "the great poem-mysteries of the world—those poetical creeds and confessions of the giant angels of the race, which are quite as well worthy of examination, if not of belief, as those which churches have stereotyped so strongly, that with millions their every copulative is deemed divine." The project is an ambitious one, but the proposed conglomeration of the divine and the human is not to our liking. There is some able writing in this first paper (on Job), but the style is erratic, and not agreeable. "International Concord" is written with great animation. Lamartine's poetry is reviewed in another paper. "Creation, or Development," is a scientific article, and there are one or two articles of a lighter cast.

Mr. Charles Knight, ever ready to cater for the public, has just issued two new Cyclopedias, one of "the Industry of all Nations," and the other of "London," to serve as a guide as to the tens of thousands of strangers who will next year visit the metropolis. Both are very tastefully and cheaply got up, and will, we should think, have a run.

HOGG'S INSTRUCTOR contains a characteristic portrait of De Quincy, with two papers from his pen. THE PEOPLE'S AND HOWITT'S JOURNAL has, among its other readable contents, two critiques from that pleasant gossip, "Parson Frank." Two other journals, THE CHRISTIAN LADY'S LIBRARY, a quarterly journal, and the COUNTESS OF HUNTINGDON'S MAGAZINE, remain unnoticed; but beyond mentioning their names, we are unable now to refer to them.

*The Destitution and Miseries of the Poor Disclosed, and their Remedies suggested.* By Rev. H. SMITH, Chaplain of the Juvenile Prison, Parkhurst. London: Parker.

*The Condition of the Labourer in Agricultural Parishes.* By Rev. W. B. ADY, M.A., Vicar of Little Baddow. London: Parker.

*The Present Circumstances of the Poor Displayed.* By Rev. W. S. FINCH, M.A., Curate of St James's, Curtain-road. London: Parker.

THESE productions received respectively the prizes of £50, £30, and £20, offered by the

Church of England Self-supporting Village Society, for the best essays by clergymen on the principles and objects of that society. They bear evident marks of their origin; the points of view and trains of thought are characteristically those of clergymen of the Established Church. But there is no narrowness or prejudice: on the contrary, there is much of expansive sympathy and liberality. All of them are written with good feeling and intelligence, and contain useful and instructive facts. Mr. Smith's is by far the most comprehensive and important work; investigating, more fully than the others, the evils to be cured, their origin and causes, and the feasibility of the plan devised by Mr. Minter Morgan, and espoused by the society we have named. Whether the statements and arguments engage the assent of the reader or not we think the perusal of this essay likely to be of service to every man who would understand and aid in the amelioration of the condition of the working classes. We are unable to find room for more than an outline of the scheme proposed for self-supporting villages. It is suggested to form establishments for 300 or 400 families, to be occupied in agricultural and manufacturing employment for their own benefit; the funds to be raised by shares, and eventually repaid through the industry of the inmates; the first management to be vested in directors, until the repayment of the capital shall render it the property of the occupiers and their successors, and then to be self-governed as well as self-supporting. Schools and libraries are part of the plan, and a Church, the pastor of which would be general superintendent of the community; and in all the arrangements material advancement would be subordinate to the moral and religious elevation of the people. It is also suggested that communities of other religious persuasions may be formed on the same model. The plan is very complete, and the details have considerable perfectness. But we are not sure that it does not involve some rickety principles, and the perpetuation of some evils which should have a thorough cure in any social reconstruction. Perhaps the chief objection to the scheme is, that it is too mechanical, and—as Emerson said of Fourierism—that it skips no fact except *Life*. It seems to overlook the free spontaneous power of *Life*—the individuality which is not shaped, but shapes—the irrepressible energy which breaks through accepted forms. It is a fatal objection. There is, however, a truth deeper than methods of combination, which social creations cannot exhaust—that Christianity “constitutes *every man* the centre of a holy and beneficent republic,” which associates *all men* in its privileges, and embraces *all* in its law.

The following sentences, coming from the clergy quarter, are significant:—

“We condemn competition as antichristian, antisocial, unconstitutional, and as containing the elements of a nation's decline and fall; for it destroys honest principle, corrupts morals, produces poverty, creates discontent, and these lead to rebellion and ruin.”—*Mr. Smith*.

“I am led, after ten years' careful observation, to think that the social, intellectual, and religious state of our country parishes is a very unfavourable one. . . . The whole fabric of society is directed by motives of self-interest and selfishness, and the labouring classes are looked upon as machines and necessary implements, rather than as responsible beings endowed with feelings and intellectual faculties, having within them the Spirit of God, and before them the knowledge of his truth and the promise of his kingdom. . . . The amount of ignorance and insensibility upon the most important subjects, the want of resource in themselves, the extent to which the powers of the mind lie dormant, is beyond the conception of any one who has not searched it out and attempted to grapple with it. . . . Putting vice and wickedness entirely aside, the steady, laborious, and well-meaning, seem to come infinitely short of the end and purpose of their existence.”—*Mr. Ady*.

*The Gospel in Central America: containing a Sketch of the Country, Physical and Geographical, Historical and Political, Moral and Religious: a History of the Baptist Mission in British Honduras, and of the Introduction of the Bible into the Spanish American Republic of Guatemala.* By FREDERIC CROWE. London: Charles Gilpin.

THE author of this work has, for some years past, been a diligent worker in one of the most unpromising fields of Christian enterprise. Although baffled in his plans, and finally expelled through corrupt priestly and political influence from Guatemala, we are glad to find him full of earnest hope in better days. This volume is sent forth to the world, previous to Mr. Crowe's return to his self-chosen labours, as a memorial of the “spiritual destitution of a class of countries hitherto greatly overlooked.” No doubt this is true: of that vast tract of all-productive bosom-land lying between the two Americas, little or nothing is known by the majority of English readers. The British settlements in the republic of Honduras form a little strip of land along the sea-board side of that republic, with Yucatan, Vera Cruz, and Guatemala lying immediately behind. The enterprise of our author has been considerable, requiring no small portion of self-reliance in pushing down into the capital of Guatemala, amidst many difficulties and privations, and there devoting himself to the

work of education and Bible distribution. Readers in search of something more than thrilling adventures, or lion-and-tiger stories, will find in this compact and laboriously compiled volume all the information they want on the past or present condition of these republics. In vain do a few noble spirits rise out of the “Liberales” of these states, and strive to shake off the yoke of iron despotism and of Papal usurpation: whilst the great mass of the people remain what they are, idle, luxurious, addicted to vice, and seeking excitement in bull-fights and poignard duels, these countries must remain what they are, sunken and sodden in crime, a kind of living retribution for the sins of their Spanish forefathers, who exterminated (according to the best authorities quoted by Robertson) no less than sixteen millions of native Indians in their wars on this continent.

Our author will, we are sure, take in a kindly spirit a suggestion or two. The whole book needs condensation; and the part which relates, in such painfully needless detail, the disagreements between himself and the directors of the Baptist Missionary Society, wants a thorough revision by a disinterested party. We do not blame Mr. Crowe, or any other man who is faithful to his individual convictions; but it is always perilous to provoke a committee—doubly so to exasperate them (for committees are capable of exasperation) by publishing such details. The last part of the book, containing the author's own life and *adventures*—we can find no better word—is the most taking part of the volume, reminding us forcibly of Borrow's “Bible in Spain.” We feel bound to add, for the sake of any weight our recommendation may carry, that the “profits of this work will be devoted to missionary purposes in central America;” and that our author goes forth again in sole reliance on his own energy and the benediction of Heaven. These two intimations will, we trust, be sufficient recommendation of this valuable volume to the favourable regard of our readers.

*The Doctrine of the Cherubim: being An Inquiry, Critical, Exegetical, and Practical, into the Symbolical Character and Design of the Cherubic Figures of Holy Scripture.* By GEORGE SMITH, F.A.S., Author of “Sacred Annals,” &c. London: Longman and Co.

THE discussion to which this work is devoted appears to have been forced on the author, by circumstances connected with the publication of his recent treatise on the “History and Religion of the Hebrew People;” in which were some remarks on the cherubim, opposed to generally-received opinions. The author has received so many inquiries respecting his views, that he has been led thoroughly to study the whole subject; and hence the present volume. The cherubic symbolism is, doubtless, important to a correct understanding of several elements of the Jewish ritual, and of various interesting passages of scripture. Although many minor points of the Mosaic typology have been fully discussed, it is shown by Mr. Smith that this subject has never been investigated as a whole. He has carefully collated the different existing opinions, and stated the objections to which he thinks them liable. He has also examined, with much critical acuteness, every passage in which the word “cherubim,” or any cognate term, occurs. The conclusion he has arrived at is—that these figures, from first to last, were intended to symbolize, and set forth visibly, the faithful recipients of the great Atonement, or, in other words, the united body of those who, in all ages and countries of the world, and under every dispensation of the truth, have believed in the appointed Redeemer to the saving of the soul.” He has applied this solution to every text referring to the subject; with many interesting and truth-suggesting remarks on the general result of this test. His work exhibits, throughout, great research, learning, and sound judgment; and is written in a spirit of patient inquiry and love of truth. It deserves the candid attention of biblical scholars; and will be found by the general reader to throw much light on this and other parts of the symbolism of scripture.

*The Works of John Owen, D.D.* Edited by the Rev. W. H. GOOLD, Edinburgh. Volume I. London and Edinburgh: Johnstone and Hunter.

MESSRS. JOHNSTONE AND HUNTER have more than fulfilled their promises to their subscribers. Here is a handsome octavo, printed with a new and beautiful type, on most excellent paper, and containing upwards of 600 pages, for the marvellous cost of about four shillings! But it is of higher importance that the volume is carefully and competently edited by Mr. Goold; who states that the preservation of Owen's text has been secured by collation with original editions—that he has corrected the scripture references and verified the quotations from the Greek and Latin Fathers, which in former editions “abounded in errors to a degree which is even a scandal to the British press,”—and has given a prefatory note to each treatise, specifying its date and any circumstances

connected with its origin or bearing on its history, indicating its design, and presenting an analytical outline of its contents. A well-written, concise, yet comprehensive and satisfactory life of Dr. Owen, from the pen of the Rev. Andrew Thomson, B.A., is prefixed; and the volume further contains a portrait from an original in the Lancashire Independent College, which seems to us characteristic, and deserving the editor's remark, that it is “in harmony with the depth and dignity of Dr. Owen's character.”

We have great pleasure in welcoming this volume as the commencement of the best, handsomest, and cheapest edition of any Nonconformist Divine ever given to the public: and we hope the publishers will be encouraged to the issue of uniform editions of other great—shall we reverently say greater?—luminaries of English theological science.

*The Revolt of the Bees.* By J. M. MORGAN. Fourth Edition. (Phoenix Library.)

*The Effects of Civilization on the People in European States.* By CHARLES HALL, M.D. (Phoenix Library.) London: Gilpin.

Of these volumes, as of others reviewed in the present number, we had prepared a more lengthened notice, which was unfortunately mislaid in the office. We are now only able to say that the first is a reprint of a work which we read with much interest some years ago; and we are pleased to greet its appearance in the Phoenix Library, and to recommend its agreeable and thought-awakening pages to those who are looking for future forms of society, purer and more perfect than those hitherto realized by class selfishness and official intrigue. Dr. Hall's essay is a useful but singular production, originally published in 1805: it displays extensive and acute observation, and offers many thoughts and suggestions too little considered amongst us; though we are far from concurring in many particular opinions and some pervading sentiments. It is a book to be read cautiously and discriminatingly, if it is to be read profitably.

*The Illustrated Book of Songs for Children.* London: Orr and Co.

HERE is a book of very attractive appearance, excelling in exquisite typography and unusual elegance of cloth binding; but chiefly noticeable for the beauty of its illustrations. These are from designs by Birket Foster, who is already favourably known by the illustrated edition of Longfellow's “Evangeline;” all of them are exceedingly meritorious, and some are perfect pictures. The songs are chiefly from the German; and comprise capital nonsense-verses—always so delightful to children—with other sweet simple compositions, frequently accompanied by pleasant easy melodies. Others are not quite unobjectionable, and rather mar a book which, otherwise, may be heartily commended as a rare treat for young children.

*The Tabernacle and its Furniture.* by JOHN KIRRO, D.D. With illustrations by W. D. Green.

DR. KIRRO's highly instructive and pleasingly-written description is illustrated by six large quarto wood engravings, finely executed, one of which is tinted in gold and colours. It is a work of great merit, at a very low price; deserving extensive use in the instruction of the young, and in bible-classes especially.

*Religious Knowledge among the Poor not less important in 1850 than in 1750.* By E. O. JONES, Esq. Prize Essay on the Completion of the First Centenary of the Society for Promoting Religious Knowledge among the Poor. London: 19, Paternoster-row.

THIS essay consists of an argument, indicated by the title, and a history of the rise, progress, and present state of the Book Society founded a century ago. It shows much large-heartedness and right-thinking; and is, we hope, likely to benefit the society referred to, and stimulate to increased exertions. We are bound to say, however, that we do not think the argument always forcible—sometimes not even logical; and there are forms of expression unhappy and unapprovable. Yet the spirit and purpose of the essay secure sympathy and respect for the author, and ought to aid the operations of the society.

The following “telegraphic despatch,” which we take from the *New York Tribune*, would electrify the readers of the *Times*:—“There was a fight, about nine o'clock, in the ante-chamber, between Foote and Fremont. Probably there will be a duel. It was caused by an attack on one of Fremont's bills. The bill passed to relieve Ritchie was knocked into pie. Adjourned after midnight. High time. Many drunk.”—*Weekly Times*.

A YANKER DEMOSTHENES.—A writer in the *New Englander*, describing the eloquence of one Rufus Choate, says:—“He would commence like an eagle soaring from his eyrie, and continue his onward and upward flight over the mountain-tops, up higher and higher still, and still higher, until he became the companion of the clouds. Often, when he finished a period in his happiest and most thrilling style, the listener would involuntarily look up to see if the thunderbolt he had launched from his lips had not perforated the roof of the hall!”

Fame is an undertaker, that pays but little attention to the living, but befriends the dead, furnishes out their funerals, and follows them to the grave.

To some men it is indispensable to be worth money, for without it they would be worth nothing.

## GLEANINGS.

**A PROSPECT FOR OLD WOMEN.**—Fears are expressed in a Conservative journal that the foreigners visiting London during the Exposition era will fire the City and reduce Westminster to ashes! There are some old women who will not repine, if only the Cardinal be in the ash-pan.

**A COMPLIMENTARY ECHO.**—The *Arbroath Guide* has some verses written by "Thomas Watson," entitled "A Voice from Snig's End, with an Irish Echo." One verse is as follows:—

Where are the long ears nature should have lent us?  
Where is the marvel that this truth surpasses?  
Ould father Fergus to the fields hath sent us,  
To dig our way towards the higher classes.  
And echo answered—asses.

**THE PRESS AND THE PULPIT.**—The New York paper says:—"Jenny Lind has no equal as an effective vocalist, never has had, and we doubt if she ever will have this side of Paradise; and even there she seems fitted to lead the 'heavenly choirs.'" On the other hand, a clergyman in Boston has, more than once, cautioned the people from the pulpit against "that singing woman, Miss Jane Lind."—*Weekly News*.

**A WOVEN NEW TESTAMENT.**—A weaver in Bradford has been for some time employed in weaving in a piece of cloth the whole of the New Testament. He has already completed the four Gospels, and has made some advance in the Acts of the Apostles.

**A HINT FOR THE "BLUES."**—Milton being asked whether he would instruct his daughters in the different languages, replied, "No; one tongue is sufficient for a woman."

Hartwig Von Blucher, a German naturalist, has introduced a heated roller in Scotland, which being passed over the land burns the weeds, and furnishes in the ashes an excellent manure.

An editor mentions a cow in Delaware that enables the dairyman to make on an average twenty pounds of butter weekly. A contemporary exclaims, "Quite a constellation in the milky way."

**ANTIQUITY OF YANKEE EXTRAVAGANZAS.**—The Rev. Charles Berry read a paper before the Leicester Literary and Philosophical Society, on Monday week, entitled, "Some Peculiarities of the Ancients." It was related, he said, of one Protus, that he could not wipe his nose because it was longer than his hands; neither could he, when he sneezed, utter the usual exclamation, because his ears were not cognizant of what was passing in his nasal region!

**AN ORATOR AT FAULT.**—A respected contemporary, the *Leicester Chronicle*, lamented, the other day, that modern mayors, who wear no robes, form bad subjects for the artist. It would seem, too, that they are equally unsuitable for the orator. At Derby, last week, the Rev. Mr. Aspinall was soaring into the regions of the poet, and depicting the chief magistrate of Leicester as a patron of learning, "coming forth in his robes of office," when he was brought up by a burst of laughter, and a cry of "He wears none!"

**PAYING THROUGH THE NOSE, AND ETYMOLOGY OF SHILLING.**—Odin, they say, laid a nose-tax on every Swede—a penny a nose. I think people not able to pay forfeited "the prominence on the face, which is the organ of scent, and the emunctory of the brain," as good Walker says. It was according to the rule, "Qui non habet in ore, luat in pelle." Still we "count" or "tell noses," when computing, for instance, how many persons of the company are to pay the reckoning. The expression is used in England, if I am rightly informed, as well as in Holland. Tax-money was gathered into a brass shield, and the jingling (*schele*) noise it produced gave to the pieces of silver exacted the name of *scheleingen* (shillings).—*Notes and Queries*.

**CONUNDRUMS FOR FARMERS.**—Which of the taxes is a perfect robbery?—The hop duty; because it is a downright picking of pockets.—*Punch*.

Miss Martineau says that "Love, like the plague, is often communicated by clothes and money."

**SCHOMBERG HOUSE, PALL-MALL.**—With the exception of the residences formerly occupied by royalty, there is not, perhaps, in the whole metropolis, a more interesting structure than this. Built in the reign of William III., by the Duke of Schomberg, it was considered a first-rate mansion near the town. Nell Gwynne resided next door to Schomberg House, and used to converse with the king "from the top of the garden." The mansion was subsequently occupied by the Duke of Cumberland, the "hero" or the "butcher," as the case may be—for here historians differ—of Culloden. During the rebellion of Lord George Gordon the house was twice threatened with demolition, and that, too, at the moment when the king's troops were encamped under canvas in the park at the rear of the building. It survived, however, the troubles of the period, and was spared for many years to become a storehouse of the arts and a rallying point for all that was celebrated in the world of literature and *belles lettres*. "Astley, the beau," as he was termed, lived here for many years, and painted some of his most conspicuous works. He erected in the upper story a suit of apartments accessible only to himself, and built a large room facing the park, which he called his "country-house." Richard Cosway, the painter, subsequently became the occupier, and the apartments now used as a silk-mercer's show-rooms were the saloons in which the accomplished wife of the painter received the most distinguished *dilettanti* of the day. Here, too, in later years, Gainsborough enjoyed the society of all the celebrities of his time, including the beautiful Duchess of Devonshire, with whose loveliness he was so much struck that he in vain attempted to paint her portrait. Gainsborough died in a room on the second floor, exclaiming that he was going to heaven, and that Vandyke was there. Schomberg House was subsequently occupied by Robert Bowyer, author of "The Historic Gallery," and also by the eccentric Dr. Graham.

**THE PATENT LAWS.**—The Attorney-General has given notice that every person applying for a patent will be required to deposit in the office of the Attorney or Solicitor-General an outline description in writing or drawing, to be approved before any report will be made. The effect of this order will be to prevent a large amount of that fraud which not unfrequently took place under the recent system, in consequence of the applicants describing to the Attorney-General or Solicitor-General inventions differing from those which they afterwards specified. The prospect of being able to glean from the articles exhibited in the Great Exhibition a great variety of novelties, might have induced many persons to make applications for patents with titles studiously vague, and as they could not be compelled to complete their specification within six months, or even within a much longer period, they would have the opportunity of including within it any inventions or improvements which came under their notice.

Secret kindnesses done to mankind are as beautiful as secret injuries are detestable. To be invisibly good is godlike as to be invisibly evil is diabolical.

[Advertisement.]—**HALSE'S PORTABLE GALVANIC APPARATUS**—(From the *Wesleyan* of March 10).—"That Mr. Hale stands high as a Medical Galvanist, and that he is generally considered as the head of his profession, are facts which we have long known: but we did not know, until very recently, that he had brought the Galvanic Apparatus to such a high state of perfection that an invalid may galvanise himself with the most perfect safety. We happen to know something of Galvanism ourselves, and we can truly say that his apparatus is far superior to anything of the kind we ever beheld. To those of our invalid friends, therefore, who may feel desirous of testing the remedial powers of Galvanism, we say, apply at once to the fountain head. To secure beneficial results, it is necessary, as we can from experience assert, to be galvanised by an apparatus constructed on the best principles: for, although the sensation experienced from the small machines of the common construction during the operation is very similar to that experienced by Mr. Hale's machines, yet the effects afterwards produced are vastly different the one producing a feeling of exhaustion, and the other a feeling of renewed vigour. Mr. Hale particularly recommends Galvanism for the restoration of muscular power in any part of the body which may be deficient of it. Mr. Hale's residence is at 22, Brunswick-square."

**BIRTH.**  
November 10, the wife of the Rev. S. WIGG, of Leicester, of a son.

**MARRIAGES.**

August 29, at Calcutta, C. R. JENNINGS, Esq., to HELEN EWING, second daughter of the late Rev. G. LANDALE, of Horndean-on-the-hill, Essex.

October 22, at Limerick, by the Rev. William Tarboton, in the Independent Chapel, Mr. JOSEPH YOUNG to Miss ANN CLEMENTS.

October 28, at Lady Huntingdon's Chapel, St. Mary's-square, Gloucester, by the Rev. J. Reynolds, Mr. JOHN MORRIS to Miss JOANNA MANNS, both of this city.

November 2, at the Baptist Chapel, Ashford, SAMUEL, eldest son of Mr. R. GUILDFORD, of Bow, to Miss PHILIP PARKIN, of Ashford.

November 6, at Limerick, by the Rev. W. Tarboton, in the Independent Chapel, Mr. J. C. MORISON, draper, to Miss DALY, of Thomond Cottage, both of Limerick.

November 7, at Lady Huntingdon's Chapel, St. Mary's-square, Gloucester, by the Rev. J. Reynolds, Mr. JOHN LANE to Miss MARY ANN COLLINGWOOD, both of this city.

November 8, at the Independent Chapel, Sherborne, Dorset, by the Rev. R. KEYNES, of Blandford, Mr. J. B. BEST, of Sherborne, to FRANCES CHARLOTTE, youngest daughter of the late R. WORLEY, Esq., of Blandford.

November 9, at Lady Huntingdon's Chapel, St. Mary's-square, Gloucester, by the Rev. J. Reynolds, Mr. EDWARD ARTUS, to Miss MARY ANN CRESSWELL, both of this city.

November 11, at the Independent Chapel, Needham Market, Suffolk, by the Rev. J. PERKINS, Mr. JAMES JACKMAN, of Coddenham, to Miss SUSAN BARRELL, of Needham Market.

**DEATHS.**

October 8, at Albert-street, Regent's-park, after a protracted illness, EDWARD STANKEY, of Hatton-garden, deeply lamented by his relatives and friends.

October 31, at Tunbridge Wells, aged 46, HANNAH, the wife of G. MOORE, M.D.

November 1, at St. John's-wood, MARY, the wife of the Rev. J. H. GODWIN, and youngest daughter of Thomas Brightwell, Esq., of Norwich.

November 2, at the residence of her son-in-law, the Rev. E. S. PRYCE, of Gravesend, aged 70, Mrs. HEATH, late of Lamb-farm Cottage, Dalston.

Lately, at Clyffe Hall, Wilts, from an attack of apoplexy, Vice-Admiral the Hon. DUNCOMBE PLEYDELL BOUVERIE.

**MONEY MARKET AND COMMERCIAL INTELLIGENCE.****CITY. TUESDAY EVENING.**

The market for English Securities, which was buoyant and firm at the commencement of the past week, has since Saturday been very agitated and fluctuating. The state of affairs on the Continent is exciting the liveliest apprehensions in regard to the result of the movements of the German powers, although some feeling of security is imparted by the knowledge of the fact, that neither party has money sufficient for carrying on a war. How matters will terminate no one pretends confidently to conjecture so that the Stock Market is "carried about" with every wind of hope and doubt. Consols have declined to about 96,—more than one per cent. since we last wrote; Exchequer Bills to 69s. and 65s.; whilst Bank Stock has of course risen, and is now quoted at 214.

|                 | Wed.    | Thurs. | Friday. | Sat.    | Mond.   | Tues.   |
|-----------------|---------|--------|---------|---------|---------|---------|
| 3 per Ct. Cons. | 97½     | 97½    | 97½     | 96½     | 96½     | 96½     |
| Cons. for Acct. | 97½     | 97½    | 97½     | 96½     | 96½     | 97½     |
| 3 per Ct. Red.  | 96½     | 96½    | 96½     | 96½     | 96½     | 96½     |
| New 3½ per Ct.  | 98½     | 98½    | 98½     | 98½     | 98½     | 98½     |
| Annuities...    | 98½     | 98½    | 98½     | 98½     | 98½     | 98½     |
| India Stock ..  | —       | —      | —       | —       | —       | 271     |
| Bank Stock ..   | 214     | 213½   | 213½    | 213½    | 213½    | 213½    |
| Exchq. Bills .. | 68 pm.  | 70 pm. | 70 pm.  | 69 pm.  | 69 pm.  | 69 pm.  |
| India Bonds ..  | 69 pm.  | 68 pm. | —       | 67 pm.  | 68 pm.  | 68 pm.  |
| Long Annuit.    | 7 13-16 | —      | 7 13-16 | 7 13-16 | 7 13-16 | 7 13-16 |

The Foreign Market has also been very depressed. Mexican Bonds have fallen to 30 in consequence of the non-receipt of expected intelligence, and Russian has also fallen 3 per cent.,

being quoted at 93½. Dutch has declined 1½ to 2 per cent. Spanish and Portuguese are also lower.

The Railway Market has shared the fortunes of Consols and Foreign Securities. Business has diminished, depression has followed, and prices generally have undergone a decline, though not of any great extent. The fact of Traffic returns not being so favourable, may partly account for this, for although an increase of £25,786 is shown in the amount received on the lines over the same week in last year, the large number of miles opened since that time make the statement comparatively unfavourable.

The Board of Trade Returns for the month ending the 10th of October are very favourable. The exports show an increase of £807,742, or 14 per cent. over the corresponding month of last year, and of 30 per cent. over the corresponding month of 1848. For the nine months of this year the increase is nearly £5443,988, or nearly 12 per cent. over 1849, and nearly 40 per cent. over 1848.

Business has been very steady in the Produce Markets. The demand for coffee has been rather more animated, and Plantation Ceylon has risen fully 1s. per cwt., notwithstanding the quantity that has changed hands is small. Native has been in request at 65s., and there are now no sellers at that price. Costa Rica has realized better quotations. At auction 19,000 packages of tea have been offered, and only 5,000 found buyers. Common congou is now 1s. 0d. per lb. The ship "Lancastrian" has just arrived; her cargo chiefly consists of Canton green. There has been a brisk market for Leeward Islands rum at improved prices. Spices have undergone no particular change. Cotton has been easier, and rice has been neglected. Wine is held firmly, as much as 120 milreis per pipe having been given in Villa Nova for old wine of mid quality. Since the conclusion of the indigo sale on the 17th ult., the demand has continued for this article, and between 3,000 and 4,000 chests of the bought-in and withdrawn have been taken chiefly on speculation, at 2d. to 8d. per lb. advance upon sales' rates. There is now very little offering, and prices have still an upward tendency.

The Corn Market yesterday was firm at previous rates.

**PRICES OF STOCKS.**  
The highest prices are given.

| BRITISH.                  | Price. | FOREIGN.                    | Price. |
|---------------------------|--------|-----------------------------|--------|
| Cossols.....              | 96     | Brazil .....                | 88     |
| Do. Account .....         | 96     | Ecuador .....               | 3½     |
| 3 per Cent. Reduced ..... | 96     | Dutch 4 per cent ..         | 86     |
| 3½ New .....              | 98     | French 3 per cent..         | —      |
| Long Annuities .....      | 71     | Granada .....               | 18     |
| Bank Stock .....          | 213    | Mexican 5 pr. ct. new ..... | 31½    |
| India Stock .....         | 271    | Portuguese .....            | 33     |
| Exchequer Bills—          |        | Russian .....               | 106½   |
| June .....                | 69 pm. | Spanish 5 per cent..        | 172    |
| India Bonds .....         | 88 pm. | Ditto 3 per cent..          | 38½    |
|                           |        | Ditto Passive .....         | 3      |

**THE GAZETTE.**

Friday, Nov. 8.

**BANK OF ENGLAND.**

An account, pursuant to the Act 7th and 8th Victoria, cap. 22, for the week ending on Saturday, the 2nd day of Nov., 1850.

**ISSUE DEPARTMENT.**

|                    | £           |                                |
|--------------------|-------------|--------------------------------|
| Notes issued ..... | 29,424,840  | Government Debt.. 11,015,100   |
|                    |             | Other Securities .. 2,984,900  |
|                    |             | Gold Coin & Bullion 15,379,173 |
|                    |             | Silver Bullion .... 45,067     |
|                    | £29,424,840 | £29,424,840                    |

**BANKING DEPARTMENT.**

|  | £         |   |
|--|-----------|---|
| Proprietors' Capital 14,553,000                      | 3,111,393 | Government Securities (including Dead Weight Annuity) ..... |
| Res. ....  |           | 14,228,901  |
| Public Deposits (including Exchequer, Savings' Banks |           |   |

John's-squire, Clerkenwell, ironmonger, second div. of 8d.; on Thursday next, and three subsequent Thursdays, at Mr. Graham's, Coleman-street.—A. A. Sutteby, Stoke Ferry, Norfolk, grocer, first div. of 10s.; on Thursday next, and three subsequent Thursdays, at Mr. Graham's, Coleman-street.—J. Stead, Melcombe Regis, Dorsetshire, grocer, first div. of 2s. 3d.; on Thursday next, and three subsequent Thursdays, at Mr. Graham's, Coleman-street.—T. Ball, West-street, Soho, licensed victualler, second div. of 3d.; on Thursday next, and three subsequent Thursdays, at Mr. Graham's, Coleman-street.

Tuesday, November 12.

The following building is certified as a place duly registered for solemnizing marriages, pursuant to an act of the 6th and 7th William IV., c. 85.—  
Bushy Chapel, Bushey, Hertfordshire.

BANKRUPTCY ANNULLED.

HILL, GEORGE PRICE, late of Fleet-street, common carrier.

BANKRUPT.

JENKS, GEORGE STILWELL, King-street, Hammersmith, cheese-monger, November 19, December 19; solicitor, Mr. Smith Barnard's-inn.

TEAGO, WILLIAM, Coleman-street, builder, November 25, December 24; solicitors, Messrs. Walters and Son, Basinghall-street.

FINDLEY, JOHN LIPPERTON, jun., Birmingham, tailor, November 26, December 17; solicitor, Mr. Suckling, Birmingham.

STORE, ROBERT, Corby, Lincolnshire, November 29, January 10, 1851; solicitor, Mr. Thompson, Grantham.

HIGGINS, HENRY, Bilston, Staffordshire, grocer, November 23, January 6; solicitors, Messrs. Motteram, Knight, and Emmett, Birmingham.

VICK, NELVANUS, Brecon, victualler, November 26, December 24; solicitors, Mr. Hill, Worcester; and Messrs. Abbott and Lucas, Bristol.

BROWN, THOMAS, Preston, draper, November 22, December 13; solicitor, Mr. Bell, Manchester.

SIMPSON, WILLIAM, Manchester, starch-manufacturer, November 28, December 17; solicitors, Messrs. Atkinson, Saunders, and Atkinson, Manchester.

HARRISON, WILLIAM, Tynemouth, Northumberland, merchant, November 21, December 20; solicitors, Messrs. Griffith and Creighton, Newcastle-upon-Tyne.

SCOTCH SEQUESTRATIONS.

BROWN, A., Old Monkland, Lanarkshire, spirit dealer, November 18, December 9.

DIVIDENDS.

F. Golding, first div. of 2s. 6d.; at Mr. Pennell's, Guildhall-chambers, Basinghall-street—S. Mobs, third div. of 7d.; at Mr. Pennell's, Guildhall-chambers, Basinghall-street, any Tuesday

—C. Cooper, first div. of 8d.; at Mr. Pennell's, Guildhall-chambers, Basinghall-street, any Tuesday—R. Knight, first div. of 3s. 9d.; at Mr. Pennell's, Guildhall-chambers, and Tuesday—F. Tapley, Sidmouth, linencrafter, second div. of 3s. 9d.; at Mr. Groom's, Abchurch-lane, on Saturday next, and three subsequent Saturdays—J. Welch, Westbury, innkeeper, first div. of 2s. 4d.; at Mr. Groom's, Abchurch-lane, on Saturday next, and three subsequent Saturdays—J. H. Veitch, Durham, printer, first div. of 9d.; any Saturday—R. Miller, Princes-street, Spitalfields, oilman, first dividend of 3s. 4d.; at Mr. Whitmore's, Basinghall-street, any Wednesday—J. Eade, Byworth, Sussex, tanner, final dividend of 20s., and interest according to law; at Mr. Whitmore's, Basinghall-street, any Wednesday—F. and J. Giles, Stewart-street, Spitalfields, silk manufacturers, third div. of 7s. 6d.; any Wednesday, at Mr. Whitmore's, Basinghall-street—D. Marly, Huddersfield, Hertfordshire, Lieutenant in the Royal Marines, second div. of 5s. 7d.; any Wednesday, at Mr. Whitmore's, Basinghall-street—R. Jellicoe, Turnwells-lane, Dogate-hill, merchant, second div. of 1s. 4d.; any Wednesday, at Mr. Whitmore's, Basinghall-street—W. Clayton, Cheshire, carpet warehouseman, final div. of 20s., with interest according to law; any Wednesday, at Mr. Whitmore's, Basinghall-street—G. Barnard, Portsea, coal merchant, first div. of 1d.; any Wednesday, at Mr. Whitmore's, Basinghall-street—D. and F. D. Smith, Beavor-lane, Hammersmith, dryvalters, div. of 2s. (on account of the first div. of 7s. 6d.); any Wednesday, at Mr. Whitmore's, Basinghall-street—B. Smith, Threadneedle-street and Bow, copper smelter, and Duke-street, Lincoln-inn-fields, silversmith, first div. of 4s.; any Wednesday, at Mr. Whitmore's, Basinghall-street—W. Jackson, Lichfield, Staffordshire, wine merchant, first div. of 3s. 6d.; Thursday, November 15, and any subsequent Thursday, at Mr. Vapye's, Birmingham.

## MARKETS.

### MARK LANE, MONDAY, Nov. 11.

Our supplies of all English grain were short to-day. Fine Wheat sold readily but not dearer than this day se'nnight. For foreign Wheat we had likewise more demand than for some time past, and at fully late prices. Good fresh Flour was rather more inquired after. Fine malting Barley met a ready sale at 1s. advance on prime samples, and good middling qualities for distilling or grinding maintained their prices. Good old Malt in demand. Beans and fine white boiling Peas met readier sale. The supply of Oats consisted mostly of Irish; good qualities of all sorts sold pretty freely, and in some instances on rather higher terms. Linseed Cakes were ready sale. Little or nothing yet doing in Cloverseeds. The current prices as under.

| BRITISH.  | FOREIGN.   |
|---|--|
| Wheat—  | Wheat—   |
| Essex, Suffolk, and Kent, Red (new) 36 to 42      | Dantzig 40 to 48   |
| Ditto White..... 38 .. 48                         | Anhalt and Marks. 38 .. 40                                     |
| Line, Norfolk, and Yorksh. Red .. 33 .. 38        | Ditto White .. 37 .. 41  |
| Northumber. and Scotch. White.. 33 .. 38          | Pomeranian red .. 38 .. 42                                     |
| Ditto Red..... 34 .. 37                           | Rostock .. 42 .. 44  |
| Devon, and Somer-set, Red .. — .. —               | Danish, Holstein, and Friesland .. 32 .. 36                    |
| Ditto White .. — .. —                             | Peterburgh, Archangel and Riga .. 33 .. 38                     |
| Rye .. 21 .. 28                                   | Polish Odessa .. 34 .. 42                                      |
| Barley .. 20 .. 26                                | Mariopol and Berdianski .. 35 .. 38                            |
| Scotch .. 24 .. 26                                | Taganrog .. 34 .. 38   |
| Angus .. — .. —                                   | Brabant and French 35 .. 40                                    |
| Malt, Ordinary .. — .. —                          | Ditto White .. 36 .. 42  |
| Pale .. 50 .. 53                                  | Salonica .. 32 .. 34   |
| Peas, Grey .. 25 .. 27                            | Egyptian .. 25 .. 28   |
| Maple .. 27 .. 30                                 | Rye .. 23 .. 25  |
| White .. 23 .. 25                                 | Barley—  |
| Boilers .. 27 .. 30                               | Wismar & Rostock. 19 .. 22                                     |
| Beans, Large .. 25 .. 27                          | Danish .. 18 .. 23   |
| Ticks .. 26 .. 28                                 | Saal .. 19 .. 23   |
| Harrow .. 26 .. 30                                | East Friesland .. 17 .. 19                                     |
| Pigeon .. 28 .. 32                                | Egyptian .. 17 .. 20   |
| Oats—   | Danube .. 17 .. 20   |
| Line & York. feed 14 .. 16                        | Peas, White .. 23 .. 25  |
| Do. Poland & Pot. 16 .. 18                        | Boilers .. 26 .. 28  |
| Berwick & Scotch. 16 .. 19                        | Beans, Horse..... 24 .. 28                                     |
| Scotch feed .. 15 .. 17                           | Pigeon..... 26 .. 30   |
| Irish feed and black 13 .. 16                     | Egyptian .. 21 .. 23   |
| Ditto Potato .. 16 .. 18                          | Oats—  |
| Linseed, sowing .. 50 .. 52                       | Groningen, Danish, Bremen, & Friesland, feed and blk. 13 .. 16 |
| Rapeseed, Essex, new .. £23 to £26 per last       | Do. thick and brew 17 .. 21                                    |
| Caraway Seed, Essex, new .. 26s. to 30s. per cwt. | Riga, Petersburg, Archangel, and Swedish .. 15 .. 16           |
| Rape Cake, £1 10s. to £5 per ton                  | Flour—   |
| Linseed, £9 15s. to £10 0s. per 1,000             | U. S. per 196 lbs... 22 .. 24                                  |
| Flour, per sk. of 280 lbs.                        | Hamburg .. 21 .. 23  |
| Ship .. 28 .. 30                                  | Dantzig and Stettin 21 .. 23                                   |
| Town .. 37 .. 39                                  | French, per 280 lbs. 28 .. 30                                  |
| WEEKLY AVERAGE FOR NOV. 2.                        | AGGREGATE AVERAGE OF THE SIX WEEKS.                            |
| Wheat .. 40. 2d.                                  | Wheat .. 40. 11d.  |
| Barley .. 24 1                                    | Barley .. 24 3   |
| Oats .. 17 3                                      | Oats .. 16 10  |
| Rye .. 23 6                                       | Rye .. 25 8  |
| Beans .. 27 1                                     | Beans .. 29 4  |
| Peas .. 29 3                                      | Peas .. 30 0   |

### BUTCHER'S MEAT, SMITHFIELD, Monday, Nov. 11.

With home-fed Beasts, we were very scantily supplied as to number: while their general quality was unusually inferior. The weather being more favourable for slaughtering, and the attendance of both London and country buyers large, the Beef trade ruled steady, at an advance in the quotations of Monday last of fully 2d. per lbs., and a good clearance was effected. The prime Scots sold steadily, at from 3s. 10d. to 9s. per lbs. There was a decided falling off in the supply of English-fed Sheep, but they were mostly in good condition. For all breeds the demand ruled somewhat active, and the currencies improved quite 2d. per lbs. The prime old Downs realized 4s. to 4s. 2d. per lbs. Very few Calves were on offer, while the Veal trade was steady, at 2d. per lbs. more money. There was more business done in Pigs, the prices of which had, in some instances, an upward tendency.

Price per stone of 8lbs. (sinking the offal).

Beef..... 2s. 6d. to 4s. 0d. | Veal..... 2s. 5d. to 3s. 10d.

Mutton..... 2s. 10 .. 4 2 | Pork..... 3 0 .. 4 2

HEAD OF CATTLE AT SMITHFIELD.

Beasts. Sheep. Calves. Pigs.

Friday.... 804 ..... 4,000 ..... 210 ..... 400

Monday.... 8,744 ..... 25,540 ..... 149 ..... 380

NEWGATE AND LEADHALL MARKETS, Monday, Nov. 11.

Per 8lbs. by the carcass.

Inferior Beef 1s. 10d. to 2s. 2d. Int. Mutton 2s. 4d. to 2s. 6d.

Middling do 2s. 4 .. 2 6 Mid. ditto .. 2s. 8 .. 3 2

Prime large 2s. 8 .. 3 0 Prime ditto .. 3s. 4 .. 3 6

Prime small 2s. 3 .. 3 4 Veal..... 2s. 6 .. 3 6

Large Pork 3 0 .. 3 6 Small Pork .. 3 8 .. 4 2

PROVISIONS, LONDON, Monday.

There was no activity in our market last week. Irish Butter was in slow and limited demand, and prices in favour of buyers.

Dutch being so irregular in quality was not a ready sale, and prices varied from 7s. to 8s. per cwt.—Bacon—Irish and Hamburg singed sides were sparingly dealt in, and 1s. to 2s. per cwt. cheaper. A respectable quality of American was sold at previous rates. In Hams and Lard there was no change.

ENGLISH BUTTER MARKET, Nov. 11.—With this unusually mild weather for time of year, our trade is very sluggish at lower prices for all except fine fresh made English Butter, the proportion of which is now very scanty. Dorset, fine weekly, 8s. to 9s. per cwt. per cwt.; do, middling, 6s. to 8s.; Devon, 7s. to 8s.; Fresh, 6s. per doz. lbs.

BREAD.—The prices of wheaten bread in the metropolis are from 6d. to 7d.; of household ditto, 5d. to 6d. per lbs. loaf.

HOPS, BOROUGH, Monday, Nov. 11.—The official announcement of the Hop duty at £233,393 14s. 5d. being nearly the estimate previously formed of it, has not occasioned any alteration in our market, which remains inactive at last week's quotations.

Mid and East Kent ..... 9s. to 15s.

Wye and Kent ..... 7s. to 9s.

Sussex Pockets ..... 8s. to 7s.

Farnham ..... 9s. to 11s.

WOOL, CITY, Monday, Nov. 11.—The imports of Wool into London last week were small, comprising 61 bales from Germany, 1,562 from Syria, 41 from Bengal's Ayre, 119 from Egypt. The market has been quiet, and the business doing important.

LIVERPOOL, November 9.—Scotch.—There is no improvement to notice in the demand for Laid Highland Wool. Stocks begin to accumulate, with more desire on the part of holders to realize. Wheat is still in fair request. Cheviot wools continue to be neglected.

Laid Highland Wool, per 24lbs. .... 9 0 to 10 0

White Highland do..... 11 6 .. 12 6

Laid Crossed do., unwashed..... 10 6 .. 11 6

Do., do., washed..... 11 3 .. 13 0

Laid Cheviot do., unwashed..... 11 0 .. 14 6

Do., do., washed..... 13 6 .. 19 6

White Cheviot do., do..... 27 0 .. 28 0

IMPORT FOR THE WEEK..... 77 lbs.

Previously this year..... 11,708 lbs.

FOREIGN.—There is less activity in our market, but stocks are light, and anything arriving of a useful class is eagerly bought up: full rates.

Imports for the week..... 360 bales.

Previously this year..... 54,857 bales.

TALLOW, MONDAY, Nov. 11.—Owing to the heavy s'ock—46,590 casks—and the large supply on passage from St. Petersburg to London—11,613 casks—our market is in a very inactive state, at a further decline in the quotations of quite 3d. per cwt. To-day P. Y.C. on the spot is selling at 3s. to 3s. 3d., and for delivery during the first three months of next year, 3s. 9d. per cwt. Town Tallow, 3s. to 3s. 3d. per cwt., net cash; rough fat, 2s. 2d. per lbs. Our St. Petersburg letter, dated the 4th inst., states that large quantities of ice had impeded the navigation. The progress of shipments will be found below. The supply of Tallow on hand at the above date was about 25,000 casks.

### PARTICULARS OF TALLOW.

|                    | 1846.             | 1847.             | 1848.             | 1849.             | 1850.             |
|--------------------|-------------------|-------------------|-------------------|-------------------|-------------------|
| Stock this day ... | Casks. 16,749.    | Casks. 20,291.    | Casks. 36,228.    | Casks. 42,735.    | Casks. 46,590     |
| Price of Y. C. ..  | 48s. 0d. 44s. 6d. | 45s. 6d. 45s. 6d. | 37s. 3d. 37s. 3d. | 38s. 0d. 38s. 0d. | 38s. 0d. 38s. 0d. |
| Delivery last week | 3,573.            | 2,472.            | 3,429.            |                   |                   |

that they have received instructions from me, and are acting as my agents; and, not satisfied with this, are actually selling apparatuses, representing them to be mine. I shall, of course, endeavour to put a stop to this. In the meantime, I now state that my galvanic apparatuses can be procured from me only, as I employ no agents whatever. I will now endeavour to show how galvanism acts in cases of paralysis. Paralysis, or palsy, consists of three varieties—the hemiplegic, the paraplegic, and the local palsy. In the first, the patient is paralysed on one side only; in the second, the lower part of the body is affected on both sides; and in the third kind, particular limbs are affected. The cause of the attacks is the withdrawal of nervous influence from the nerves and muscles of the various parts. Now, Galvanism has been proved by the most eminent physiologists to be capable of supplying the nervous influence to those parts of the body which may be deficient in it, and hence the reason of its astonishing effect in cases of paralysis. In patients thus afflicted, I find that some parts of the spine are less sensitive than other parts; and, until those parts are aroused into action, the patient will not recover. Any medical man, who knows anything whatever of Galvanism, will be at once convinced how applicable Galvanism must be to such complaints; for not only does it arouse the dormant nerves and muscles into action, but it supplies them with that fluid of which they are deficient, viz., the nervous fluid. I think it, however, but fair to state that, in cases of paralysis of long duration, I as frequently fail as succeed, whilst in recent cases I generally succeed. Still, Galvanism should be resorted to in every case of paralysis, no matter of how long duration it might have been, for it cannot possibly do any harm, and it may do good. I repeat, Galvanism is a powerful remedy in cases of paralysis.

Health is the greatest worldly blessing we can enjoy, and yet many invalids, for the sake of saving a few guineas, will purchase apparatuses which are entirely useless for medical purposes. Galvanism, they say, is Galvanism, no matter whether the price of the apparatus be much or little. They may as well say a fiddle is a fiddle, and that there is no difference in them. Surely no one of common sense who feels desirous of testing the remedial powers of Galvanism will, for the sake of a few guineas, throw his money away by purchasing an imperfect instead of a perfect apparatus. He may as well not try Galvanism at all as try it with an inefficient apparatus. These latter remarks I address particularly to invalids; but how much stronger do they apply to medical men who are applying Galvanism? They find it fail of producing those wonderful effects which I have found it to produce! And why is it? Simply because they are using an imperfect apparatus. Scarcely a day passes but I receive an order for my galvanic apparatus from medical men who have been using the small machines and found them useless.

I conclude by stating, that if Medical men employ Galvanism at all in their practice, they are bound, both in duty to themselves and to their patients to use the apparatus in its perfect form. The price is ten guineas. The cash to accompany the order.

WILLIAM HOOVER HALSE,  
22, Brunswick-square, London.

Mr. Halse recommends paralytic patients residing in the country to purchase one of his Ten Guinea Portable Apparatuses; as, with his instructions, they will be enabled to apply the Galvanism themselves, without the least pain, and fully as effectively as he could at his own residence.

Invalids are solicited to send to Mr. W. H. HALSE, of 22, Brunswick-square, London, for his pamphlet on MEDICAL GALVANISM, which will be forwarded free on receipt of two postage stamps. They will be astonished at its contents. In it will be found the particulars of cures in cases of asthma, rheumatism, sciatica, the doloureux, paroxysms, spinal complaints, headache, deficiency of nervous energy, liver complaints, general debility, indigestion, stiff joints, all sorts of nervous disorders, &c. Mr. Hal'se's method of applying the galvanic fluid is quite free from all unpleasant sensations; in fact, it is rather pleasurable than otherwise, and many ladies are excessively fond of it. It quickly causes the patients to do without medicine. Terms: One Guinea per week. The above pamphlet contains his Letters on Medical Galvanism.

**CAUTION TO THE PUBLIC.**—Mr. Halse is weekly in receipt of letters from invalids informing him that they have been imposed upon by parties who have Galvanic Apparatuses for sale, representing them as Halse's Galvanic Apparatuses, and which they have afterwards discovered were not his at all. The only way to prevent this imposition is to order the Apparatus direct from Mr. Halse himself.

#### COUGH JUJUBE LOZENGES.

THESE valuable Jujubes are composed of the most approved expectorants, with pure gum, which, by relieving the irritation in the air-passages, present a safe, agreeable, and efficacious medicine in all cases of ASTHMA, BRONCHITIS, difficult respiration, consumptive complaints, and all other affections of the chest and lungs.

15, Sydney-place, City-road, London, Sept. 30th 1850.  
Messrs. Warrick Brothers.—I feel great pleasure to tell you how much benefit I have received from your Cough Jujube Lozenges. For some time before I took them, I was in the habit of spitting blood whilst coughing, and have since, at the recommendation of a friend, taken them, and received most astonishing relief, not only as to my cough, but do not now spit any blood.

G. RICHARDS.  
Great Grimsby, Oct. 10th, 1849.  
Gentlemen,—I hasten to acknowledge the thanks I feel due to you. I think the public ought to be aware that there is such a valuable remedy as your Cough Jujube Lozenges. My son, ever since he returned from sea, has been afflicted with shortness of breath and violent cough, whenever he went out in the cold air; he had taken a very few when the symptoms became relieved, and I have no doubt but that soon he will lose the cough, as he seems already so amazingly better.

Please send me another box that I may have them in the house, for I shall recommend them to all my friends.  
I am, Gentlemen, your obedient servant,

MARTHA SMITH.  
Windsor, August, 7th 1850.  
Gentlemen,—I have been afflicted for many years with what my doctor calls bronchitis. I took your Lozenges for four days, and I may say that I am almost cured, they seemed so much to relieve my breathing.

I am, Gentlemen, your obedient servant,  
THOMAS STONE.  
To Messrs. Warrick, Brothers, Garlick-hill, London.

39, Curtain-road, Sept 19th, 1850.  
Gentlemen,—I feel it my duty to certify how much benefit your Cough Jujube Lozenges have been to me. I have been troubled with an asthmatic cough for a very long time. I have tried everything, and found nothing give me so much relief. I have recommended them to an aunt of mine, who had a most troublesome cough for years, and I have no doubt she will be as much obliged as I am for the good they have done.

I am, Gentlemen, your obedient servant,  
J. GIBBS.  
To Messrs. Warrick Brothers, Garlick-hill, Upper Thames-street.

Commercial-road, Oct. 4th, 1850.  
Gentlemen,—Having been troubled from childhood with a winter cough, I always look forward with anxiety to this time of year, fearing, from experience, that when once my cough begins, it will abide with me until the spring. My cough, as usual, began with the change in the weather, but having been advised by a friend to try your Lozenges, I did so, and after taking one box my cough left me—a most unusual thing—and has not returned. If you think my experience will induce others to take the same benefits I have derived from the use of your Lozenges, you are at perfect liberty to publish this.

I am, Gentlemen, your obedient servant,  
M. WARRICK, Garlick-hill.  
F. FRANKS.  
I remain, Gentlemen, sold wholesale by WARRICK BROTHERS, London; and retail by all Chemists and Druggists throughout the Kingdom. Price 1s. 1d. per box, with directions.

Also, Proprietors of the  
ACQUAINTED CAYENNE JUJUBES LOZENGES.

#### DO YOU WANT BEAUTIFUL AND LUXURANT HAIR WHISKERS! &c.?

THE Immense Public Patronage bestowed upon Miss Ellen Graham's NIOUKRENE is sufficient evidence of its amazing properties in reproducing the human hair, whether lost by disease or natural decay, preventing the hair falling off, strengthening weak hair, and checking greyness. It is guaranteed to produce Whiskers, Moustaches, &c., in three weeks, without fail. It is elegantly scented, and sufficient for three months' use will be sent free, on receipt of 2d postage stamps, by MISS ELLEN GRAHAM, 6, Ampton-street, Gray's-inn-road, London. Unlike all other preparations for the hair, it is free from artificial colouring and filthy greasiness well known to be so injurious to it.

#### AUTHENTIC TESTIMONIALS.

"My hair is restored, thanks to your very valuable Nioukrene."—Miss Mane, Kennington.

"I tried every other compound advertised, and they are all impositions: your Nioukrene has produced the effect beautifully."—Mr. James, St. Albans.

"Your Nioukrene is the most elegant preparation I have ever analysed, being free from colouring matter, and injurious scent. The stimulant is excellent."—Dr. John Thomson, author of a Treatise on the Human Hair, and Professor of Chemistry.

For the Nursery it is invaluable, its Balsamic Properties being admirably adapted to Infants' Hair."

#### WHY NOT WALK WITH EASE?

Soft and Hard Corns and Bunions may be instantly relieved, and permanently cured, by Miss Graham's PLUMBINE, in three days. It is sent free for Thirteen Postage Stamps.

"It cured my corns like magic."—Mr. Johns, Hounslow.

"My bunion has not appeared since."—Mrs. Sims, Truro.

#### GOLD AND SILVER WATCHES, FINE GOLD CHAINS, &c. &c.

#### BENSON'S £4 15s. GOLD WATCHES.—

The same Movements in Silver Cases, £3 15s., at the Manufactory, 16 and 63, CORNHILL.

A Large and Beautiful Stock can be selected from, with highly finished movements, Four Holes Jewelled, Rich Gold Dials, and every improvement.

Benson's Patent Detached Lever Watches, Jewelled in four holes, rich Gold Dials, Double-backed Gold Cases, and to mark the seconds, and every other improvement ..... £8 8 0  
Ditto, ditto, in Silver Cases, Silver or Enamelled Dials 3 10 0

Or the above Watches can be had in Hunting Cases, for the extra charge of 15s. and two guineas, gold and silver respectively.

The proprietors beg respectfully to inform the public, that in consequence of the large profits usually charged upon Watches they have been induced to manufacture their entire stock; and the immense number sold enables them GREATLY TO REDUCE THEIR PRICES.

A written warranty given with every Watch for two years, and sent, carriage free, to any part of the United Kingdom, upon receipt of a Post-office banker's order.

A splendid stock of fine Gold Chains at their weight for Sovereigns, among which should be noticed the Greek Pattern Guard Chain, which combines the strength of the curb with great elegance of form, and is recommended for general wear.

A Gold Watch, with all the latest improvements—that is, Gold Dial, Jewelled in Four Holes, Maintaining Power, Double-backed Case, &c., with Fine Gold Chain, fitted complete in Morocco Case, adapted for a present, price Seven Guineas.

#### WATCHES MADE EXPRESSLY FOR INDIA.

#### IMPORTANT TO READ. ELEGANCE AND ECONOMY COMBINED, AND SILVER SUPERSEDED.

41 and 42, Barbican.

#### SEND EIGHT POSTAGE STAMPS, and by return, and post-free, you will get a handsome teaspoon of CHARLES WATSON'S SOLID ALBATA PLATE.

This beautiful material has now enjoyed an unparalleled success for ten years. It has survived all other solid substitutes; has gone the circuit of the globe; has been tested for its sweetness and purity, in all climates, for every domestic use; and, however utopian it may appear to the sceptical reader, C. WATSON stakes his reputation on its possessing all the essential attributes of silver, both in wear and sweetnes.

His Establishment also contains every article in electro-plate, from the most neat and simple to the most costly and recherche. Knives and Forks, paper Tea Trays, Dish Covers, and an endless variety of Jewellery.

| Albata Plate. | Good Fiddle. | Strong Fiddle. | Threaded. | Electro-plated Fiddle. | Threaded Fiddle. |
|---------------|--------------|----------------|-----------|------------------------|------------------|
| Table Spoon   | Doz.         | Doz.           | Doz.      | Doz.                   | Doz.             |
| " Fork        | 16s. 6d.     | 21s. 0d.       | 30s. 0d.  | 45s. 0d.               | 63s. 0d.         |
| Dessert Sp.   | 16s. 6d.     | 21s. 0d.       | 30s. 0d.  | 45s. 0d.               | 63s. 0d.         |
| " Fork        | 12s. 6d.     | 18s. 6d.       | 25s. 0d.  | 36s. 0d.               | 43s. 0d.         |
| Tea Spoons.   | 5s. 6d.      | 8s. 0d.        | 13s. 6d.  | 18s. 0d.               | 30s. 0d.         |

A WEDDING-RING and a GUARD-RING for 2ls., both of them sterling gold, and stamped. Parties at any distance, by cutting the circle of their finger on a piece of card, and enclosing it with a Post-office Order, will have them sent by return of post.

This is an agreeable and pleasant mode of purchasing these articles, and saves a personal application.

A Gold Chain for either Lady or Gentleman, weighing half an ounce 40s.; an ounce 80s.

#### LAMPS.—THE PATENT CANDLE LAMPS

have obtained for themselves a deserved and unparalleled supremacy, and reasonably so. Oil Lamps are most offensive to the smell, and the Ephemeral Camphine emits such smut and unwholesome effluvia, as to injure health and ruin dresses, &c., whilst the Candle Lamp is odorless and pure.

CHARLES WATSON invites the public to an inspection of the above, in every variety, commencing with the Queen's Lamp, from 2s. to 20s.; the mid. size from 12s. to 35s.; and the magnum from 35s. to five guineas. Candles for the above at the lowest prices in the trade.

Communion Services of all sizes.

ESTABLISHED in 1795.—Address, 41 and 42 BARBICAN.

Merchants, Shippers, &c., allowed a liberal discount.

A catalogue sent post free. All Goods exchanged if not up to mark.

Carriage paid to any part of the Kingdom.

#### CURE OF DISEASES BY GALVANISM.

PATIENTS received by MR. NASH for the application of this efficient though painless remedy, for the relief and cure of Paralysis, Indigestion, and Constipation; Habitual Asthma, Female Complaints, and various disorders of the Nervous System; at No. 84, JERMYN-STREET, St. James's, from 11 till 4 daily, and at CIRCUS-LODGE, ROYAL-HILL, GREENWICH, from 6 to 8 every evening. Usual Charge, One Guinea a-week, but the terms, in protracted cases, subject to arrangement. Single application, 5s.

THE present Proprietor of HALSE'S CELEBRATED MEDICINES having been a vendor of them, and having heard from his customers of the all but miraculous effects of them, and knowing that they had not been brought before the public in the provinces (although their sale in London is very large) in a manner that they ought to be, was induced to offer a certain sum for the Recipes, Titles, &c., to the original proprietor. After much time, and paying a much larger sum than he intended, he has accomplished his object. He has no doubt, however, that the invalid public will ultimately well pay him for his outlay.

HALSE'S SCORBUTIC DROPS: a sure Cure for Scurvy, Bad Legs, and all Impurities of the Blood. "Their effects in purifying the blood are all but miraculous."

This medicine is generally admitted to be the most certain purifier of the blood of any as yet discovered, a remarkable change in the appearance—from a death-like paleness to the roseate hue of health—taking place within a very short time. Price 2s. 9d. each bottle, and in Pint bottles, containing nearly six 2s. 9d. bottles, for 14s. patent duty included. The following letter must convince every one of the safe, speedy, and truly wonderful effects of those drops.

This important letter is sent to Mr. Halse by Mr. Matthew, a highly respectable farmer, of the parish of Brent, Devon:—

"Brent, March 1st, 1842.

"Dear Sir,—I consider it a duty incumbent on me to state to the public the invaluable properties of your Scorbustic Drops. I may truly say, that I could never have believed such a powerful anti-scorbutic medicine to be in the possession of any one, had I not experienced its wonderful effects. Why is it that so many families are troubled with scorbutic eruptions, when such a purifier of the blood, as your medicine decidedly is, is within the reach of almost everyone? The answer is evident,—because you have not given it that publicity which it is your duty to do; and this is my principal reason for now writing to you, that you may make the particulars of the case public. Your modesty, Sir, ought not to overcome your duty to your fellow-creatures; therefore I trust, for the benefit of mankind, that you will give this letter as much publicity as possible. You remember, when I first applied to you, that I was almost out of hopes of receiving any benefit for my poor suffering child, for I believe that I informed you that I had been trying all but everything in order to give my child some ease, but day by day she continued to get worse, until at length all strength left her, and she was no longer able to walk; her body and head were covered all over with scorbutic eruptions; her appetite had vanished; the eruptions would itch in such a dreadful manner that she would roll herself in agonies on the ground; and she could get no sleep whatever by night. Immediately you saw her, you told me you were certain your Scorbustic Drops would cure her. I paid but little attention to your statement, as I had tried so many things in vain; but hearing of some wonderful cures made by you, I was determined to give your Drops a trial; and, fortunate for me, I did so. Before she had taken one bottle of them all the itching ceased, her appetite returned, and she enjoyed sound and refreshing sleep. By the time she had taken the second bottle, her skin was as fair as any person's, the use of her limbs was restored to her; and, I thank God, her health is now as good or better than it ever was.

"Why, Sir, do you not make the case of Thomas Rolins public? I repeat, it is your duty to do so. When he first commenced taking your drops, he had not a sound inch of flesh in him; his body was literally covered with large running wounds, and a celebrated physician of Plymouth, who examined him, said, 'he never saw a man in such a condition in all his life.' I have lately seen him, and he informs me that he has but one wound left, which is less than the size of half a crown, and which is healing fast. He certainly looks like another man altogether. He told me that your Family Pills quickly restored his digestive powers, and gave him good refreshing rest at night. He would have been a dead man by this time if you had not taken him in hand. Sincerely wishing you every success, allow me to remain, dear Sir, yours respectfully,

"WILLIAM MATTHEWS."

"Holt, near Wimborne, May 21, 1845.

"To the Proprietor of Halse's Scorbustic Drops." "Sir,—It is due to you to state the astonishing cure your valuable medicine has caused to my wife. About five years since an eruption appeared in various parts of the body; she applied to various medical gentlemen without deriving the least benefit; the disorder continued to increase, and latterly to a very frightful extent, her body being covered with painful, itching, unsightly cabs. About six months since I providentially saw the advertisement of Halse's Scorbustic Drops, in the *Salisbury Journal*. I determined that my wife should give your medicine a trial, and accordingly purchased a bottle of your Drops of Mr. Wheaton, your agent at Ringwood, and I have not words to express my opinion of the medicine, but in the course of a fortnight she was perfectly cured, having taken two bottles of the Drops and one box of Pills. Six months have now elapsed, and she has had no return of the complaint.</

## DISSOLUTION OF PARTNERSHIP

OF

STONE & BRYER, 44, KING WILLIAM-STREET, LONDON-BRIDGE,  
(MR. STONE RETIRING FROM THE BUSINESS.)

## IMPORTANT SALE OF THEIR STOCK

OF

LINENDRAPERY, SILK MERCERY, HOSIERY, SHAWLS, CLOAKS, FURS, &amp;c.

**T**HE Public is hereby respectfully informed, that the Partnership which has existed for so many years under the firm of STONE and BRYER, has been dissolved by mutual consent, Mr. STONE retiring from the business. See *Gazette*, Oct. 29.In consequence of the above arrangement, it is necessary that the whole of their valuable stock, consisting of Linendrapery, Silk Mercery, Shawls, Cloaks, Furs, Hosiery, Gloves, Haberdashery, Fancy Goods, &c., should be immediately disposed of, that the whole of the assets of the business may be realized. They trust that the long standing and respectability of the firm will be a sufficient guarantee that this will be a genuine, positive, and *bond fide* SELLING OFF, and unlike the too common puffs of the present day.

S. and B. respectfully solicit their friends and the public to an early inspection of their valuable and superior Stock, which will be disposed of CONSIDERABLY BELOW ITS REAL VALUE.

To Families, Hotel-keepers, Shippers, Wholesale Dealers, &amp;c., this sale offers unusual advantages.

## LIST OF DEPARTMENTS:-

SILKS.—Checked, Striped, Fancy, Figured, Brocaded, Satins, Satinets, Watered, Glace, Spitalfields, Black and Coloured Gros-de-Naples, &amp;c.

FURS.—Real Russian Sable, French ditto, Ermine, Chinchilla, Mink, Stone Martin, Squirrel, &amp;c.

SHAWLS.—Rich Paisley (Square and Long), French Cashmere Wool Plaid, Lama Barege, &amp;c.

CLOAKS AND MANTLES.—Velvet Brocaded Silk, Watered Silk Tweed, Travelling Cloaks, &amp;c.

LINENS.—Sheetings, Irish Linens, Damasks, Table Linens, Huckabacks, Damask Cloths, Napkins, Diapers, &amp;c.

DRAPERY.—Counterpanes, Quilts, Blankets, Calicoes, Long-sloths, Flannels, &amp;c.

DRESSES.—French Merinoes, Cobourgs, Alpacas, Printed Cashmeres, De Laines, Embroidered Cashmeres, Wool Plaids, Gala Plaids, &amp;c.

Hosiery, Gloves, Ribbons, Lace, Haberdashery, &amp;c. Mourning goods of every description.

All goods marked in plain figures.

## THE GRAND EXPOSITION OF DRESS.

THE ESTABLISHMENT OF

## SAMUEL BROTHERS,

MERCHANT TAILORS, OUTFITTERS, AND WOOLLEN-DRAPERS,

No. 29, LUDGATE-HILL, ONE DOOR FROM THE OLD BAILEY.

**H**AS long been known and famed throughout the great Metropolis and Kingdom as the only House in which the best articles, the most unparalleled varieties, and the most assiduous attention, combined with style and economy, could be secured. A reputation well founded, and equally well sustained in all these respects, has so immensely increased the requirements of their Establishment that Messrs. SAMUEL BROTHERS have been compelled to rebuild their premises on a scale suitable to the extended patronage bestowed on them; and on re-opening their Establishment they can confidently assert that, as heretofore, no pains shall be spared in deserving and securing the renewed confidence of their patrons.

## THE SHOW-ROOMS

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W. J. TRIGG.

79, ST. PAUL'S-CHURCHYARD.

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